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A Working Church

... BY ...

CHAS. E. BRADT

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A WORKING CHURCH AND ITS WAY OF WORKING.

By Charles Edwin Bradt,
Pastor First Presbyterian Church, Wichita, Kansas.

THE STORY AND HISTORY OF THE FIRST PRESBYTERIAN CHURCH OF WICHITA, KANSAS

After thirty three and one third years.

"Thou art not yet fifty years old, and hast thou seen Abraham?" * * * * *

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Dedicated

TO THE MEMBERS OF THE
FIRST PRESBYTERIAN CHURCH
WICHITA, KANSAS,
After seven years of service as their Pastor, which seemed but a few days for the love which was shed abroad in our hearts by the HOLY GHOST.

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Introduction.

We are living in an age of visions and dreams. I do not mean an age of visionaries and dreamers of the air castle kind. I mean an age of those who are enjoying the fulfilment of the prophecy of Joel: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke." (Acts 11:17-19).

God's Holy Spirit is no respecter of persons these days, but in every nation he that feareth God and worketh righteousness is accepted of Him. No one needs to become as old as Methuselah before he does great and mighty things for God, or sees glorious successes for the Kingdom of God. If only he will take God at his word, and walk by faith, enduring as seeing Him who is invisible, God says "I will show hin great and mighty things which he knoweth not." This is transpiring to day in the physical and intellectual world. The Spirit leads into all truth. We have just read how, "At noon on Dec. 12, 1901, the 2,000 miles of the Atlantic were spanned with invisible fingers. Cables might now be coiled up and sold for junk. Wireless telegraphy has come for all the world. And Marconi is but 27. At an age when most men are just beginning he has out-stripped all competitors."

But the most glorious visions, the greatest successes are not of the material or intellect-

ual world as such. I refer to these things simply by way of illustration, and that we may take up unreservedly that which is greater and which includes the less, viz., the things of the Kingdom of God and His righteousness. Jesus Christ stands for the greatest and best things of this world and the world to come. He is God's Righteousness and King of the Kingdom of God. By seeking Him and His Kingdom first, an individual or a collective body of individuals, such as a church, are able to accomplish such results as will make the ears of them that hear thereof to tingle with delight and amazing astonishment. In these pages I wish to call attention to

SOME THINGS THAT MAY BE ACCOMPLISHED AND EXPERIENCED BY A CHURCH IN A SINGLE GENERATION, OR LIFE-TIME.

The generation of which I shall speak is the generation in which we now live, and the life of which I shall speak is the life of the First Presbyterian Church of Wichita, Kansas,

which is just now entering upon its thirty ~~third~~ fourth year, or closing year of its first generation.

May not a church have a life? It surely may, yea it must have, if it be a true church of Jesus Christ. Christ says, "I am come that ye might have life and that ye might have it more abundantly." Again, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up that whosoever believeth on him might not perish but have everlasting life." Again, "He that believeth in me though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die." We believe this. Hence a true church of Jesus Christ must have a life. A church may have a name to live and be dead. But such is not a true church of Jesus Christ. If then a true church of Jesus Christ has a life, it has a history, which is nothing less than "His story" written on the fleshy tables of the hearts of his people, who, as living epistles, may be known and read of all men.

The following pages recount a true life and love story. They tell of one church during a period of a generation, or an ordinary life time of service for Christ's sake and the Gospel's. There are some things in this story which are extraordinary, hence it has been sought after by many, and it is written by urgent request There is nothing in this story which is not true, and hence which might not be realized and experienced with increased profit by thousands of churches of the land. Hence it is with pleasure placed before the public. It may be it will stimulate other churches to greater and more heroic self-denial for Christ's sake and the Gospel's. Certainly it will help to stimulate the church to which it pertains to many times the effort and accomplishment of the past.

Jesus Christ has astonished the world by what he experienced and accomplished in the short space of thirty three years. In that time He provided material for constructing, and

food for sustaining the Kingdom of God with all its innumerable inhabitants for all time. He did it because he worked while it was day, he kept his eye on the clock, he knew his hour and when it struck his shout was, "It's done! I have finished the work thou gavest me to do." His admonition to us is, "Work while it is called to day, for the night cometh when no man can work. What thou doest do quickly. Go out quickly into the streets and lanes of the city and compel them to come in that my house may be full."

BEGINNING at JERUSALEM

Chapter 1

Beginning at Jerusalem.

The following account of the early beginning of the church from the pen of C. S. Caldwell, for many years an elder in the church is of genuine authenticity and interest:

"The First Presbyterian Church of Wichita, Kansas, was organized the 13th of March, 1870, with thirteen members, in what was then a small western cattle town, more than one hundred miles from any railroad, and amid conditions by no means favorable to the growth of a church.

In the month of October 1869, the Rev. Wilberforce K. Boggs was directed by Rev. Timothy Hill, District Secretary of the Board of Home Missions for the State of Kansas, to

visit this place, and if the way be clear, to organize a Presbyterian church.

Wichita was then a frontier, military post occupied by a company of United States troops to protect the few settlers in this valley from the Indians. Dr. Boggs spent some days in looking over the field and finding, as he believed, a door opened unto him from the Lord, returned in the course of a few weeks and took up his residence here.

At this time Wichita was, so to speak, the uttermost end of the earth, more than one hundred miles beyond the most daring railroad; and the few inhabitants that were here were chiefly young unmarried men, or men who had left their families in the east and had come out into this wilderness to prepare homes for those who were to follow them.

Dr. Boggs held his first religious services in a dugout, finished above ground with Cottonwood logs, and covered with earth, situated on Waco avenue just north of Oak Street, near the residence of Hon. Finlay Ross.

THE "LOG HOUSE–DUG OUT" IN WHICH THE CHURCH WAS ORGANIZED 1870.

During this autumn and the succeeding winter, regular services were held, and on the 13th of March 1870, the church was regularly organized, with thirteen members, viz: John M. Steel, Wm. Finn, Edward A. Peck, Wm. H. Gill, Wm. Smith, R. M. Cowes, B. S. Dunbar, Lucy Greenway, Ella I. Boggs, Margaret S. Peck, Anna B. Peck, Mary E. Peck, and Amy Sayles.

At the organization of the church, J. M. Steel and Edward A. Peck were chosen Elders.

In the spring of 1870 the little church left the dugout, moved over to Main Street, corner of Third Street, and during the summer, held their services in a room over a livery stable. During this summer the city of Wichita was laid out, platted and began to attract some attention as a trading and outfitting point for hunting parties, Indian traders, and cattle men. All kinds of people were found here: frontier desperadoes, adventurers of all kinds, and Texas cow boys were very much in evi-

dence, and Wichita began to be a typical frontier town.

During this summer the building of a church was discussed and so promptly acted upon that by the first of the year 1871, a new church was ready for occupancy, situated on the corner of Wichita and Second Street, where the M. P. freight depot now stands constructed largely of green Cottonwood lumber brought from Emporia, Florence and other points. People of all shades of belief, and of no belief at all contributed to the building and support of the church. It soon became a recognized institution and a positive force for good in the community."

The early history of the organization of the church and the struggle to obtain their first house of worship is graphically told by Rev. Timothy Hill, the Synodical Missionary of Kansas at that time. Writing to Dr. Field, of the Evangelist, Jan. 2, 1873, with reference to an effort the church made in that early day to secure funds with which to build their first house of worship, he says:—

Wichita is situated on the Arkansas river, near the mouth of the Little Askansas river, 228 miles south-west of Kansas City. It is the centre of a very fertile region of country, and has an extensive trade, not only in the region around it, but in the Indian Territory, Texas and New Mexico. The Texas cattle trade is largely concentrated there. The natural consequence of this is that there is a class of the roughest people in the land there. No men are more reckless of human life than the frontier men and the gamblers that frequent such towns. They usually go around with several revolvers, and when excited by whiskey, the least provocation leads to shots, and frequently to death. There is not a town in all Southern Kansas into which the Texan trade has come, in which there have been no murders, and Wichita has been no exception. The town now contains some 2,500 inhabitants, and among them are many highly cultivated and earnest Christian people. Our church has

been there from the very first, and now stands like a light house for the region around.

Let me give its brief history. In October 1869, the Rev. W. K. Boggs visited the place. The town then was far beyond the settlements, and was little more than an Indian trading post, consisting of about a dozen buildings of the most nondescript materials and description. These dwellings were two or three Indian "teepees," four or five "dugouts," one log house, and the remainder stockades. Now, if your readers fail to understand these terms (familiar to any frontier man), they will not fail to know that it was no easy task to preach to the desperadoes, horse thieves, and others then congregated there. Here Brother Boggs began, and preached the first sermon ever heard in all that region. His nearest Presbyterian member was 60 miles distant, and the nearest house of worship for the Presbyterians was 130 miles off. Soon a better population began to come in, and on the 13th

of March, 1870, he organized a church of 13 members, seven of them males. About the same time an effort was made to build a church. Their ideas were very moderate; they could raise about $800, and with the aid of $400 from the Board of Church Erection, they hoped to complete a building suited to their wants. This sum Dr. Ellinwood provided them. Such was the situation of things in the spring of 1870.

On the 20th of August of the same year I visited the place. I found a town of 127 houses (I counted them), and therefore estimated the population at 650 people. These houses were all of the most hasty and cheap construction; there was not a brick in the town at that time. Sabbath came; I preached in the upper part of an unfinished store, the carpenters had not completed their work, and the shavings were not swept out; the seats were boards supported on nail-kegs, boxes, &c. In that room was an attentive congregation of sixty persons, of

whom but seven were women. Indeed there were but few women in the town, its inhabitants were young men, and men whose families were still East, for whom they were preparing homes.

I found nothing had been done towards building the church for which preparations had been made in the Spring. On inquiry I found that the whole situation of affairs was so much changed since the application to the Board had been made in the spring that a new plan was needed. It was necessary to have a house that would cost more than $1200, and the lots that had at first been selected were entirely unsuited to the place. I consulted with all parties in regard to lots; others were selected, arrangements were made for immediately beginning the work, and so confident was I that the church needed more than the promised $400, that I advised them to apply again to the Board for $600, instead of $400, for a house that was to cost $1500. Such application was

made, but the Presbytery only recommended $500. I wrote to the Secretary, and urged that more than $400 should be given, thinking that as I had been on the ground and knew the real situation of things, while no other Presbyterian minister, save Mr. Boggs, had ever been within sixty miles of the place, that some heed would be given to my earnest entreaty. But no; that church had once, under entirely different circumstances, given their pledge that $400 would complete their house, and but $400 it was to be. The consequence was that the church found themselves in deep trouble, and nothing but the timely aid of $200 from the Memorial Fund saved them from extreme financial difficulty. With the aid so obtained they built a small frame house 25x46 feet, costing $1500. The house never was plastered, and they who sat there looked up to the shingles of the roof over their heads. Such was the house built when there were but 650 or 700 people in the town. Now there is a town of at least 2500

THE FIRST BUILDING ERECTED BY THE CHURCH. OCCUPIED 1871.

people, and the church was not only too small, but by the growth of the town in a direction not anticipated when there was no railroad, it was situated where the greater part of the people could not be accommodated.

For these causes they have sold their house for $550, and business men assure me that it is all it is worth—a good bargain. So ill-suited was their house, that when they began service in a rented hall in a better location, the congregation immediately increased, and the Sabbath-school was doubled.

Now what shall this houseless flock do? They cannot build such a house as they need. There is a good deal of business in the town, but the money of the place is not in the hands of the Presbyterians. Pray tell us, what shall a church that has received the full sum of $400 from the Board of Church Erection do in such a case? How shall "these great sinners of Kansas" be accommodated? They need immediately a house that shall seat comfortably

at least 300 people; and with such a house they can sustain their own pastor, and thus relieve the Board of Home Missions in one year, or at least in two years. But such a house will cost not less than $5000. That sum cannot be raised in Wichita at this time, and now what shall "these great sinners of Kansas" do? Ye who spend $200,000 on a church, ye who speak of the annoyance of oft-repeated applications from poor mission churches, whose poor pastors often in weariness and deep mortification force themselves upon your notice, most unwelcome, pray tell me what such a people really ought to do in the case?"

The above quotation authenticates for us many facts of the early life of the church, and also furnishes a picture of the struggle of many another church endeavoring to secure a foothold on Kansas soil. We continue the narrative at this point from the pen of Mr. C. S. Caldwell.

"Dr. Boggs gave up the work early in Decem-

ber of 1871. He died July 26th, 1872, and is buried in Highland Cemetery.

Rev. John P. Harsen took up the work immediately upon the retirement of Dr. Boggs, moving here in December 1871, and remaining in charge as its pastor until June 1879. The building on the corner of Wichita and Second street was occupied by the church until Nov. 1872, when it was sold to the Catholic people and moved to the corner of Second street and St. Francis Ave. After some years it was sold and moved to No. 609 North Main street, and is now known as the Centropolis Hotel.

Upon the sale and removal of the church building in Nov. 1872, the church secured Eagle Hall for a place of worship, and continued to use it until the close of 1875. Eagle Hall was a room 50x80 feet over the East half of the Boston Store. It was the only public hall in the city at that time, and was used for all public meetings, shows, conventions, etc., during the week, and for church services on Sabbath."

The following personal letter from Dr. Hill to Rev. John P. Harsen, the pastor of the church at that time, is of interest as bearing not only upon the question of the need of a new church building but as a prophecy of the future influence of the church:

Kansas City, Mo., July 24, 1873.

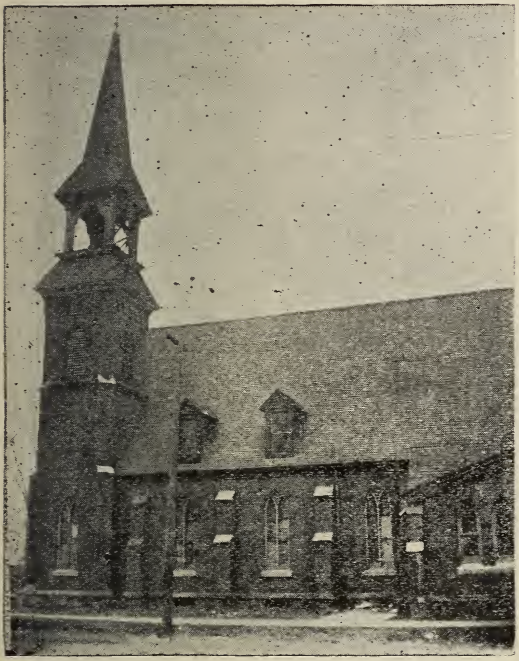
Rev. John P. Harsen,

Dear Brother: I am greatly interested in your efforts to secure a good church building in Wichita. I know how extremely inconvenient and uncomfortable your present hired hall must be at all times, but more especially in hot weather. It is always a great waste of ministerial labor to be obliged to preach in such places. It is a pity to have precious time lost in such a place. I regard Wichita as by far, the most important town in Southern Kansas, the metropolis of the rich Arkansas Valley. The moral character of Wichita will be felt all around, not only in the adjoining region of Kansas but in the Indian Teritory, Texas, and New Mexico, and the influence of our church there is especially desirable not only for the town but for a wide region around.

Yours truly, T. Hill.

Mr. Caldwell tells how the church prospered even in a hired hall:

"During these four years the church stood by her colors, and prospered, gathering strength to build them a house of worship. This was undertaken in the spring of 1876, Bro. Harsen bending himself to the task, and on the 4th of July of that year, the corner stone of our present church building was laid. At the close of 1875, we abandoned Eagle Hall. The First Baptist church being without a pastor we obtained and used their church, which is the East wing of their present building; this was our church home while our own church, or rather the East wing of our present building was being built. This was completed, and dedicated to the worship of God in Sep. 1877. Dr. F. S. McCabe of Topeka, preached the dedicatory sermon. It was a season of great rejoicing to the little church that they now had a home, and all joined heartily in praising God, and telling of his goodness to the children of men."



THE SECOND BUILDING ERECTED BY THE CHURCH. CORNER STONE LAID JULY 4, 1876.

One of the unmistakable evidences of the manifest power of God with His people is that whenever they undertake to work for Him, even in a small way, their success is always far beyond and above the expenditure of means and energy, humanly speaking. If God's people would undertake to do for Him with anything like the lavish expenditure of time and talent, means and money they make when engaged in their secular, ordinary business enterprises, the world would be taken for the Lord in a generation of time. Then if each succeeding generation would be equally faithful the world would truly be the Lord's forever. We are too willing to have God dwell in a cellar while we live in ceiled houses, and do business for God in a shack while we carry on our affairs in magnificent brick blocks and sky scrapers. Then we wonder why God's cause does not succeed better and why the men of the world do not take any more interest in the Christian religion. The wonder is that it suc-

ceeds as as well as it does. Of course if we have no more to do with for God, God will ask no more. No doubt in the early days of the First Presbyterian Church of Wichita, the people did the best they could under the circumstances, hence the church has been marvelously blessed. No doubt also it is far better for God's people to work in an humble way and with humble means depending upon God, than to make a great display of material means, depending upon their use for success, and doing what they do with pride and vain glory. But no doubt also, if God's people, having means, will consecrate them humbly and lovingly to carry on His work with anything like the practical liberality and enthusiasm they use in their business and personal enterprises, God's cause will have a monopoly of human hearts in a very short time.

IN JUDEA, SAMARIA, AND UNTO THE UTTERMOST

Chapter II

In Judea, Samaria and the Uttermost.

Following Mr. C. S. Caldwell, faithful compiler of facts and reliable historian of the church at this time we are led into other interesting and fruitful fields, which begin to disclose to us the secret of the churches remarkable vigor. We find it to have been, even in its early days, a missionary church, possessed of the same spirit of the old church at Antioch where the disciples were first called Chsistians. Why were they called Christians? Because they had and manifested the Spirit of Christ which led them to undertake to preach the gospel to every creature:

"On the 1st of Jan., 1876, the membership of the church was 112. By God's blessing upon

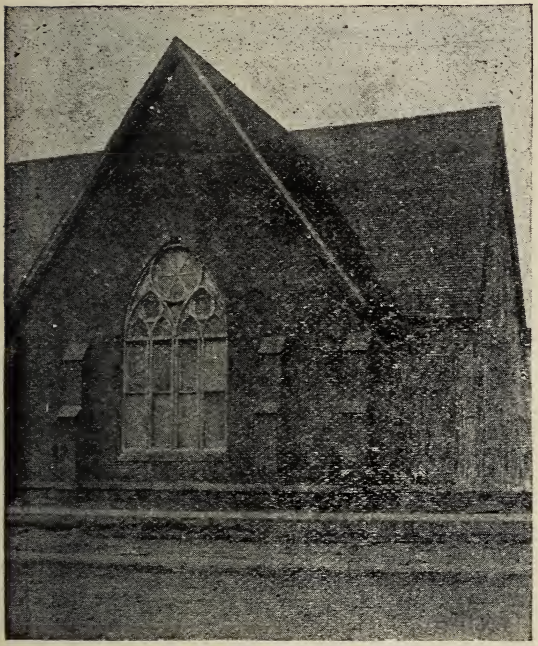
the efforts of pastors and people the church has grown to a membership of over twelve hundred, which places it, numerically, among the largest churches of the United States. While this numerical growth has in some ways been remarkable, it is very clear to those in touch with it, and who have watched its spiritual development, that it has only kept pace numerically with its spiritual growth, and as a result of its faith, and an honest endeavor to obey the Divine command: "Go ye into all the world and preach the Gospel to every creature." This has been the watch-word of the Church from its organization.

All four of the grand men who have been our pastors in the years gone by, were men of faith and of broad liberal views along missionary lines, always emphasizing Matt. xxviii:18-20, and Acts 1:8, as containing the great practical duty of the church, insisting that when the Lord gave that great and final command, He meant what he said, and expected His

church and people to make an honest endeavor to obey it, and thus prove Him. These truths were so earnestly laid upon the consciences of our people that as opportunity offered they readily and willingly responded as the following pages will prove.

Bro. Harsen resigned his pastorate in April 1879, removing to Luzerne County Pa.. where he died Sep. 26th, 1886. In his pastorate of seven years and five months, he received into membership 123 by examination, and 218 by letter.

In June 1879, immediately after the retirement of Bro. Harsen, Rev. John D. Hewitt D. D. came and took charge of the work, which grew so rapidly that in 1882, it became apparent that the church building was too small, and must be enlarged. Dr. Hewitt took the matter in hand with his accustomed energy, and the transept of our present building was the result; completed and dedicated in the autumn of 1883, at a cost of about $10,000.



TRANSEPT ADDITION TO SECOND BUILDIN', 1883.

Rev. R. M. Overstreet of Emporia preached the sermon. The services were opened by an overture by orchestra, and singing "Gloria" from Mozart's 12th Mass. by a large Chorus Choir.

While the transept of our present church was being built, in the summer of 1883, we occupied the old Turner Opera House, corner of Main and First Street for our regular church services.

As early as 1883 a little country church was organized and a neat chapel erected at Harmony six miles west of the city, to which the First Church contributed to the amount of several hundred dollars.

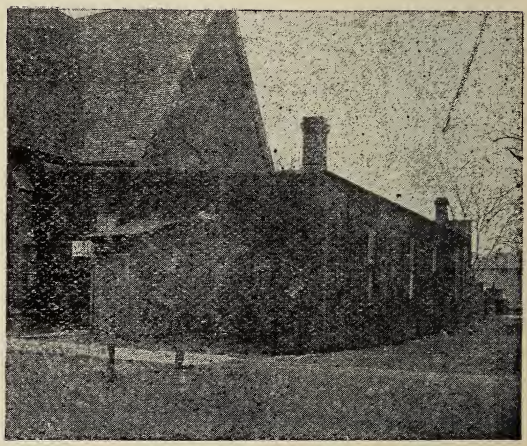
In 1884 the city began to grow very rapidly, and the four out-lying suburbs began to call for Presbyterian Organization, and church buildings. The responsibility for this work was all assumed by the First Presbyterian church, and the work carried forward to completion, at a total cost of about eight thousand dollars for lots and buildings.

Oak Street was built in 1884. Lincoln Street, West Side, and Burton followed, one each year until all were completed and dedicated free from debt.

It was in 1887 that the first call came to us with marked effect from over the seas.

Dr. Corbett who had been for twenty years a Missionary in China, visited us, and after placing the importance of his work before us and the urgent needs of that field, asked for a contribution to aid in the erection of a Normal School building at his Station in Chefoo, China. The response was very liberal, amounting to twenty-five hundred dollars, which completed the school building, and provided the salaries for two other native pastors, and scholarships for several worthy pupils.

In 1888, more Sunday School room was needed, and the Iron Clad room in the rear, was added.



IRON CLAD ADDITION TO SECOND BUILDING, 1888.

The Bible School has been one of the flourishing departments of church work from the first. Mr. Charles Lawrence, who has been Recording Secretary of the school continuously for over twenty five years, is quoted below with respect to some interesting historic facts relative to the school. His testimony shows that the missionary spirit has divided the school several times to plant mission schools in various parts of the city, while the parent school has multiplied seven fold. He says:

"The First Presbyterian Sabbath School of Wichita was organized on Jan. 1st, 1871 in the first church building owned by the Presbyterians and which stood on the South East corner of Second and Wichita Streets.

Robert E. Lawrence was the first Superintendent and the first corps of teachers was as follows:

Mr. Weeks, Men's Bible Class.

Ed Smith, Ladies' Bible Class.

Dr. Boggs, class of Young Men.

Mrs. M. B. Kellogg, a Girl's Class.

Mrs. Drew, small Girl's Class.

Mrs. Stone, small Boy's Class.

The Primary class was taught by Miss Jessie Hunter, now Mrs. J. H. Black.

The enrollment of the school, which was about 100 during the first year or two of its history, has increased from year to year. There have gone out from the parent school four vigorous branches, which remain to this day. The original school to-day has on its rolls 700 members."

Prof. J. M. Naylor Ph. D., one of the honored elders of the church for many years tells of the birth of what he calls the "third child of the church," Lewis Academy, named thus in honor of another stalwart member of the Session, Col. H. W. Lewis:

"Early in the eighties the then pastor of this church, at that time Rev. J. D. Hewitt, conceived the idea of establishing an Academy

in Wichita. This school, therefore, is not one of the fruits of the Real Estate boom but was projected and well under way before the Boom was thought of. The fact that not one of several young men, from this county, who had gone to the State University to prepare themselves for the ministry, had completed his course and entered the service of the Master according to his original intention, was proof conclusive to Rev. Hewitt and his coadjutors that it was high time that the church should bestir herself. The Presbytery of Emporia in the spring of 1884 appointed a Board of Trustees and directed them to establish an Academy within the bounds of the Presbytery, to procure a charter, to secure the necessary money with which to erect the building, and to open the school at once. This Board of Trustees, viz., Messrs A. W. Oliver, Rev. W. F. Harper, R. E. Lawrence, Rev. J. D. Hewitt, A. A. Hyde, L. B. Ferrell, M. W. Levy, John Tucker, Rudolph Hatfield, H. W. Lewis, L. B.

Bunnell and W. C. Little secured from the citizens of Wichita and vicinity the sum of $20,000 by subscriptions, purchased the present site, secured a charter for "Wichita Academy," and erected the North wing of the present building. In 1886 in recognition of a liberal donation of $25,000 made to the institution by Mr. Hiram W. Lewis, the name of the school was changed to Lewis Academy. In September 1886 the school opened with 102 pupils. The teachers were, J. M. Naylor, Miss Lucy A. DuBois and Lide M. Abell. The trustees had decided not to erect more of the building than the North wing until they could secure more means with which to push the work; but the boom came, other competing institutions were started and the Board of Trustees was compelled to complete the whole of the commodious building, which now stands as an ornament to the city, a monument to the wisdom and zeal of its founders, and a fountain of endless streams of blessings to the community and surrounding country."

The foregoing historic records clearly show that the practical working spirit of the First Presbyterian Church of Wichita, from its very beginning, was a missionary spirit. There are, however, many very interesting incidents and testimonies to this fact, some of which it will be very profitable to consider, showing how the spirit reached out through the church to seek and to save the lost.

Mr. Robert E. Lawrence, the senior elder of the SESSION tells how the church won his heart, which reveals the spirit of the church as the Spirit of the Master, a genuine missionary spirit:—

"It was in the latter part of May, 1870, my first night in Wichita, after riding six weeks in a covered wagon, that we camped on the bank of the Little Arkansas river. During the evening as I wandered along the banks of the river, all at once the sound of a Gospel Hymn broke upon my ears, and following the sound, I entered a little house which stood near the

river about where the Oak Street bridge now crosses that stream.

I found later that it was the weekly prayer meeting of the First Presbyterian Church. As I was 1,700 miles from home, where I had always had Christian training, and withal feeling a little lonely, it was cheering and comforting to receive a cordial welcome and a hearty hand shake from those earnest Christian people. The first Sabbath service I attended was held in an unfinished store room. For seats we had boards laid across kegs and boxes. It was a novel and interesting service to me.

During the year of 1870 we had no regular place of worship; we used unfinished store rooms, rooms over store rooms, livery stables, bar rooms of hotels, or any place that could be secured.

This has always been the stranger's church, every one welcome; the new comer is given a hearty greeting and hand shake that makes

him feel at once that he has found friends.

The hardest church duty I ever performed was to leave the First Church and join in the work on the West Side. It was like severing family ties to leave my many dear friends and acquaintances in the church. I hope that when the record is read up yonder, the angels and members of these five churches shall receive no words of condemnation."

Dr. Hewitt, after twenty-five years of the church's life had been lived, and after serving the church ten years of this time as its pastor, describes the leading characteristics of the church, showing it to have been missionary. He says in an address delivered March 13, 1895 at the twenty-fifth anniversary of the church:

"In studying the growth and development of the First Presbyterian Church of Wichita, it is necessary to take into consideration some of the characteristics of Wichita society. Every city or community has "personal" qualities and peculiarities as marked and definite as

those of individual citizens. To understand Wichita one must know the people. He must take their "composite" photograph, and thus get into his mind the norm of the Wichita man. I have such a picture. One of its prominent features is enterprise. How our citizens plan and work and drive to secure success! Courage is strongly indicated in this composite man, and it is evident he has not known what complete failure means. Versatility is his in large measure.

When I came here in 1879 I found a church membership that had been gathered together largely by the zeal and faithfulness, under God of the Rev. J. P. Harsen. During the ministry of various pastors this church has had much to do in determining the problem of progress in Wichita.

As an organization it has always stood for the true doctrines of the Presbyterian church, as they are contained in the Scripture and in the standards of the church.

As a social factor its membership has ever been on the side of culture, refinement, honesty and purity.

But the chief characteristic of this church has been the manifestation of it's spiritual life. This living force has been marked from time to time by outward signs and events. In the time of my ministry from 1879 to 1889 the first great advance was made when the old church was remodeled and enlarged. After full discussion and mature deliberation the church decided upon this advance step, one man offering to pay one tenth of all the expense. After this generous offer it was an easy matter to complete the subscription of over $8,000.

The Whittle revival marked another era of progress. There were not a great number of conversions, but many of the people had such insight into the Scriptures as they had never known before. This was a wonderful work of the Spirit of God.

The interest that our young men took in the

Y. M. C. A. organization was helpful to the association and to the church.

No greater impulse was given to our life during those years than that which we received by the building of the five mission churches, Harmony, West Side, Oak Street, Lincoln Street and Perkins. All of these mission churches were born in the First Church and in many cases the members who were gathered in the new organizations were sent out, some of them by urgent persuasion from the First Church.

The building of the Academy developed another life and work. Much good has come to our people and to the city as a result of the founding of this school. I mention the Benevolent Society, the Golden Rule Society, afterwards the Y. P, S. C. E., and the Missionary Societies, all organized in these ten years, as co-agents in the service of the church, the value of which work cannot be estimated."

WANDERING in the WILDERNESS AND THE WAY OUT

Chapter III

Wandering in the Wilderness and the Way Out.

Mr. Caldwell tells of the beginning of a period of trial and bitter bondage to debt, which, however, the church was enabled to free itself from by a return to "the way of the Lord."

"1887 marked the high tide of material prosperity in our Church, City and State, and proved to be the critical period in our church life. We felt rich and increased in goods and in need of nothing, hence we let go of the Lord's hand and started out in our own strength.

The result of course was, the church lost her bearings, and began to drift. She planned for a magnificent new church building, pur-

chased expensive lots for this purpose, and did other foolish things. When in 1888 the great financial revolution came, and we gathered ourselves together, we were face to face with a church debt of $30,000, which from our human stand point seemed beyond our ability to pay.

Dr. Hewitt retired from the field early in the year 1889, after a pastorate of ten years, having received into membership, 179 on examination and 403 by letter. Dr. Hewitt died April 21st, 1898.

In April 1889, soon after the retirement of Dr. Hewitt, Dr. David Winters became our pastor, and during his pastorate of seven years the church continued to grow very rapidly, and reached 800. During the winter of 1894 and '95, the city was pretty thoroughly moved by a union revival service led by Maj. Cole. Large numbers were converted and each of the churches of the city received liberal accessions to the membership. In April 1896, after

a pastorate of seven years, Dr. Winters resigned his charge. While here he received into the church, by examination 420, and by letter 470.

But the Lord had better things in store for us whenever we were willing to follow his lead.

For more than a half dozen years he left us groping in the dark. struggling to keep our interest paid up. We grew in membership but were spiritually rather on the wane. Whistling to keep our courage up, ever and anon we would sing, "Fly abroad thou glorious gospel," but "Did'na gie verra muckle to make it fly."

This seven years of captivity to debt and wandering in the wilderness, under God's hand was a valuable experience for us. We realized how foolish we had been and how futile it is to trust in our own strength, especially in matters pertaining to the Master's Kingdom. We realized the necessity of turning back to the Lord, and getting hold of his hand again.

This was our condition when Dr. C. E. Bradt came to us as pastor, June 11, 1896."

The experience of a particular church is simply of local interest as long as it remains purely local in its enterprises. But given a church that views its local parish as a place to plant the lever of a faith with which to move the world, and you have a church that is sure to come into world wide prominence, and one in which will be interested all who are praying for the Kingdom of God to come in the earth.

To tell the experience of such a church is not to boast with Nebuchadnezzar: "Is not this great Babylon that I have built for the house of the King, by the might of my power and for the honor of my majesty?" But it is to bear witness to what God hath wrought: how he can take the weak things of the world and confound the mighty, and the things that are not and bring to naught the things that are, that no flesh should glory in his sight. For, "except the Lord build the house they

labor in vain that build it, except the Lord keep the city, the watchman waketh but in vain." (Ps. CXXVII, 1).

Several years ago, conditions prevailed in Wichita, Kansas, which made the continued existence of any institution however free from internal embarrassment, more or less precarious. But the First Presbyterian Church was burdened with many thousands of dollars of debt, with no assets that had any marketable value. The members, though heroic and generous, had personal obligations and responsibilities which taxed them almost beyond the limit of endurance. These conditions made the problem of a bare existence as a church organization, and the maintenance of the stated services of the church a great question. The fact is, such an existence had not been financially sustained for some time previous, and in consequence a floating indebtedness, rising higher and higher each year, was threatening to submerge the church, and extinguish

the lighted candlestick, or cause its removal. When, added to this state, they looked not upon a fair harbor in which they might anchor for a time until the storm was passed, but upon the frowning cliffs and rocks of a large bonded debt of $18,000, for which they had nothing to show, and with which they had no means apparently, to grapple, it is not surprising that they were well-nigh discouraged.

At this time, however the Lord appeared unto the church, as truly as He appeared unto Paul of old, and said to her what he said to Paul:

"Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God,

that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

"All power is given unto me in heaven and in earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."

In the face of these facts the doctrine was preached, that Christ had conditioned His presence and His almighty power, the Holy Spirit, upon practical willingness, on the part of His people, to obey the great commission. One cold, bleak, January morning the pastor crossed the threshold of the church with this conviction in his heart, prepared with a message for his discouraged people, that their salvation as a church, financially and every other way depended upon their taking the little flour

they had in the barrel and the little oil they had in the cruse and undertaking to feed first of all the starving millions of heathen souls with the bread of life. From the sacred precincts of the empty pews and galleries of the church that pastor seemed to hear whispers as he passed along the aisles of the church to the session room to meet the elders for prayer before the service. The import of those whisperings seemed to be that the pastor had gone crazy, that he had lost his mental balance. But at every step a voice within said, "Lo I am with thee." And he knew it to be the voice of the Son of God. When he reached the session room he looked in the faces of those men of God, for encouragement in the delivery of his message. As they prayed eyes were filled with tears, and as the pastor turned his face to the wall to hide their flow, through his tears he saw the Son of God, and again he heard Him say, "Lo I am with thee." And the Lord did stand with him while he delivered his mes-

sage, that morning, and Christ revealed Himself as a world Saviour to the people. Whereupon this church was not disobedient unto the heavenly vision, but undertook to show unto them of China, as well as at Wichita and of our own land that they should repent and turn to God and do works meet for repentance. That very day the church took for support a missionary pastor on the foreign field, Dr. Hunter Corbett, of Chefoo, China. And that very year, too, the church closed its books without a deficit in its current expenses and with its floating debt removed,—a condition it had not enjoyed for ten years previous, according to the showing of the Treasurer. The next year the church more than doubled the amount contributed to Foreign Missions the previous year, and added to its pay-roll a Home missionary: and that year it removed its bonded debt, closing the year with money in the treasury and all financial obligations met.

The philosophy of the church's salvation at

that time was this, the church became infatuated with Jesus Christ and the work for which He gave His life, and in consequence she entered upon a life of faith to give even the little meal she had in the barrel and the oil in the cruse for Jesus Christ, and go with Christ even unto the uttermost parts of the earth to help save lost man. In consequence Christ verified His promise to be with the church.

The foreign pilgrimage has cost the church during the past seven years about $15,000, with which she has sustained and is sustaining four American Foreign missionaries and about twenty five native pastors and assistants, and much other work. The church last year contributed an average of about four dollars a member to Foreign missions.

But the fact that the church went so far away from home in her interests, and with such an increase of contributions is not the only thing that has caused comment, or awakened curiosity, not to say wonder, in the minds of

some people. This to be sure, was done at a time when the church was financially embarrassed at home, and her very life and existence threatened. Hence it seemed to some suicidal and foolish. But during this very time, by reason of this same infatuation for Jesus Christ, born of a fresh vision of the Son of God, revealed through His word in the clear light of the Great Commission, the church has been enabled to do as much for Home missions as for Foreign; and upward of $15,000 during the past seven years has been put upon the altar of God for this work also.

But this is not yet the most astonishing result of becoming infatuated with Jesus Christ when the church perceived the Heavenly vision and received the great commission. So greatly was the church wrought upon by the Spirit taking the things of Jesus and showing His attractive beauty unto her, viz: His self denial for the lost world, that she has been enabled to contribute not only thus to further the Gospel

at home and abroad, but out of what seemed her poverty she has brought so generously that during the past seven years upward of $50,000 has been contributed by her to sustain the preaching of the Gospel and establish the Kingdom of God in Wichita. So that to-day the church has not only no debt, but she has and maintains in Wichita one of the largest plasnts doing business for God anywhere in the United States, with a pastor, two assistant pastors, two office assistants, a city missionary, a central church, of 1200 members, a mission church, two Bible schools, more than one hundred officers and teachers, eight hundred scholars, a Men's Department, with Men's Club and two Boy's Clubs, a Girl's industrial department, four Christian Endeavor Societies, four Ladies' Societies, a Young Peoples' Missionary Society, a Junior Missionary Society, a Children's Mission Band, a Bible training department, seven Prayer Meetings, a printing department, issueing many thousands of pages of printed matter

each year, and a Missionary Magazine.

Such is the effect of a true vision of Jesus Christ. We think we see Christ sometimes when we do not really see Him; at least not in His real character as a Saviour. A true vision of Jesus Christ as he is revealed in the Word of God is to see Him with His pierced hand out-stretched, pointing to the unevangelized, starving millions for whom He died, saying with eloquent words of tenderness and love, "Go, preach the Gospel to them! Give ye them to eat." This is truly for God to make His glory pass before us. To see Jesus Christ thus is to believe in Him and obey Him, which means to receive His spirit and the verification of His promise to be with us with His Almighty power and super-abounding blessing. When we consider the great difference between the gifts, sacrifices and successes of the early disciples and the professed followers of Christ to-day, when all Christendom only averages forty cents a year per member

for this great world work, are we not warranted in the conclusion that there is almost no open vision of the crucified Christ to-day?

Amos R. Wells in a masterly address, calls attention to the fact that the average annual amount, given by the entire Protestant membership, millionaires and all, for foreign missions, is only forty cents a member. He says:

"In the stead of what the martyrs bore through many a conflict drear,
In the stead of homeless wanderings, bitter fightings cruel fear,
Ah the shame! we modern christians give—just forty cents a year!

Forty cents a year to open all the eyes of all the blind!
Forty cents a year to gather all the lost whom Christ would find!
Forty cents a year to carry hope and joy to all mankind!

Worthy followers of the prophets, we who hold our gold so dear!
True descendants of the martyrs, Christ held far and coin held near!
Behold co-workers with the Almighty, with our forty cents a year!

See amid the darkened nations what the signs of promise are,
Fires of love and truth enkindled, burning feebly sundered far;
Here a gleam and there a glimmer of that holy Christmas star.

See the few, our saints, our heroes, battling bravely
hand to hand,
Where the myriad-headed horrors of the pit possess the
land,
Striving, one against a million, to obey our Lord's
command!

Mighty is the host infernal, richly stored its ranging
tents,
Strong its age-encrusted armor and its fortresses
immense,
And to meet that regnant evil we are sending forty
cents!

Christians, have you heard the story, how the basest
man of men
Flung his foul, accursed silver in abhorrence back
again?
Thirty pieces was the purchase of the world's Redeem-
er, then,

Now, it's forty CENTS, in COPPER, for the Saviour has
grown cheap.
Now, to sell our Lord and Master we need only stay
asleep.
Now, the accursed Judas money is the money that we
keep."

A WONDERFUL WORK REVIEWED.

Chapter IV

The Secret of Success Reviewed.

In the August number, 1902, of the "Missionary Review of the World," is given a very accurate account of the deliverance of the church from the bondage of debt, and the remarkable way by which it was accomplished. It is written by Rev. Jesse Craig Wilson, formally pastor for eight years of the Union Church, Santiago, Chile.

By permission of the Editor of the Review, the article is printed in full, as a testimony to the fact that God is as good as His word. It is published with the hope that other churches may be led to take God at His word and undertake to obey His latest and greatest command, obedience to which conditions His powerful Presence with His people. Matt. 28:18-20.

We have no desire to glorify the work of man or any church. Our aim is simply to give a plain yet particular account of God's blessing on a church, which, in particular difficulties, found its way out of them successfully by following the Scriptural plan for the propagation of the Gospel. America is full of churches of all denominations, struggling to maintain even an existence, with debts or obligations which frighten away new support and stifle all divine enterprise. At the same time, loud calls are coming from mission fields in all quarters for substantial increase in the supply of men and money. We listen to these as in a dream while Divine Providence opens the new empires with teeming millions of dark races seemingly to make our problem of evangelization even more overwhelming. We cannot refuse the responsibility. The civilization of our own fair land, and the well-being of many others, depend on the prompt and worthy response we give to these spiritual demands. The prob-

lem of the whole Church is that also of the individual congregation. We do not claim that we shall have no more difficulties to labor over, but we believe that in the experience of the Wichita church we have a key to the situation—a solution of the whole problem.

The Special Problem—A Debt of $30,000

Like individuals, churches have their liability to err in enterprise, especially in a country where to-day is a wilderess and to-morrow finds a Minneapolis, St. Paul or Chicago. This seemed to be the condition at Wichita a few years ago. The population was scant. Desperadoes made the place their head quarters. What is known as the "First Presbyterian Church of Wichita" was organized March 13, 1870, with 13 members and two elders, in a "dug-out." The city to-day has a population of over twenty-five thousand. Ten or twelve years ago what is called "the boom" struck Western Kansas. Wichita felt the impulse. The population grew enormously. New buildings were

not large enough for business. Churches were cramped for room. Everything seemed too small. The First Church feeling this a call of God, ventured on enlargement. A new site was selected and negotiated for at a cost of $20,000. The old site could then have been sold for $40,000, but was held for $50,000. Suddenly "the boom" burst. Property was everywhere mortgaged for many times its value. The people, discouraged and bankrupt, were seeking to escape with their lives. The First Church suffered severely. Its new site, as well as the old, was now practically valueless, and yet the church stood pledged to pay $20,000 for it. The obligation had to be met. The heavy debt, which was increased by other obligations, previously binding, to $30,000, rested on the church like a pall. Considerable was done toward reducing the burden by surrendering the parsonage property and other real estate, and for a time the various departments of church work spiritually were sustained. But when

all else was gone a debt of $18,000 was still left upon the church, with a floating indebtedness rising higher and higher each year. Finally the church reached a condition financially which seemed to paralyze every member and make a forward movement absolutely impossible.

The Key to the Situation

About that time the pastorate became vacant, and a call was extended to the Rev. Charles Edwin Bradt, of the Second Presbyterian Church of Lincoln, Nebraska. Mr. Bradt accepted the call, and, beginning work, followed the policy pursued in Lincoln, namely, that of emphasizing the duty of adequate representation of the church on the foreign mission field. "Into all the world" and "to every creature" were the commands of Christ. The church must be a "going" church and make a business of reaching the ends of the earth with the Gospel. The pastor held this to be the one condition of the promised presence of

Christ with Holy Spirit power in any church. After a series of sermons along this line, Mr. Bradt revealed to some few the convictions of his heart, viz., that the church should take the support of a foreign missionary pastor, at a salary of not less than $600 a year. This was much beyond even a liberal offering. Few thought it could be done. Difficulties were brought forward, chief among them "the debt." But the truth was kept steadily before the church that He who said "Go" had promised His presence with Almighty power on the condition of obedience.

After much prayer, it was decided to make the proposition to the people. Cards of subscription were prepared. A special sermon was preached. All giving was to be voluntary and cheerful. To the astonishment of nearly every one, the whole amount needed for the support of the "foreign" pastor was secured. Rev. Hunter Corbett, D. D., of Chefoo, China, according to arrangement with the Foreign

Board, was chosen to be the missionary pastor of the church.

The Church's Goliath Met and Slain.

The Spirit of the Lord was working among the people. At the beginning of the second year of Mr. Bradt's pastorate, 1898, the matter was considered in a Congregational meeting, and by a unanimous vote of the congregation its missionary enterprise of the first year became the settled plan and policy of the church.

The following resolutions were unanimously passed by vote of the congregation, April 3, 1898:

RESOLVED, That we, the members of the First Presbyterian Church, of Wichita, Kansas, in regular congregational meeting assembled, do hereby express our desire that this church shall become and be known as a missionary church; that is:

1st. A church whose chief aim and ambition shall be to glorify God by the proclamation of the name of the Lord to every creature on earth.

2d. A church whose organization shall be such as to best carry out the great Commission as given by our Lord and Savior.

3d. A church that believes that Jesus Christ meant

What he said in Matthew xxviii : 18—20, viz:

(1) That all power was given Him in heaven and in earth.

(2) That all people who become His followers should immediately and persistently endeavor to preach and to teach His Gospel to all such as know it not.

(3) That obedience to this command on the part of His followers will insure His continued presence and power with them unto the end of the world ; and hence will guarantee to them success and usefulness, which will evidence to the world in an unanswerable manner that Jesus Christ is all that he claims to be, the only begotten Son of God, and the only Savior for lost humanity.

A new spirit of faith and hope now took possession of the people. Leading members of the church began to feel that the debt, the great incubus on the church, would some day be removed. No one knew how or when it could be done; but prayers were abundant, and help came speedily—all but miraculously. An unusual consciousness of strength took possession of the people. A faith that God was present to help and that nothing was too hard for the Almighty was manifested among the members. A chart, called the church's Goliath, was

placed upon the wall confronting the congregation. This chart portrayed clearly the total bonded debt of the church, with sums written upon it representing shares, from $1 up to $500. Opportunity was then given the congregation to join in slaying the giant that so long had terrified the people of God. Subscription cards were prepared and placed in the people's hands as before. Subscriptions of varying amounts followed in rapid succession. As these subscriptions were announced corresponding amounts were canceled on the chart. Interest became intense as the congregation saw that the giant was actually to be destroyed. Many heads were bowed in prayer. Tears of holy joy were seen to run down the faces of many. The Holy Spirit verily seemed to brood over the congregation, moving hearts, Himself doing the work which He was enabling them to do. In half an hour the whole indebtedness was provided for. A prayer of thanksgiving was offered, and the congregation

departed with the conviction that the presence of Christ, with His almighty power had really been manifested, according to His promise: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."

What One Church Can Do in the Foreign Field.

With the clearing of the debt, interest in foreign missions went forward with leaps and bounds. The hand of God had been manifest. The lifting of the debt was His seal upon the church's consecration to the foreign missionary enterprise. Faith was rising. Societies and individnals now seemed to vie with one another in the undertaking to support native helpers and native pastors in the foreign field,

under the supervision of Dr. Corbett. In two years after the first step was taken, some twenty of these helpers had been thus assigned, and were supported at an annual expense of from $30 to $60 each. This number was increased the next year to thirty. Monthly letters received from Dr. Corbett, the foreign pastor, and printed in the Missionary Messenger, the home church organ, kept the church, the societies, and all who were interested informed of the conditions on the foreign field, and in almost personal touch with the workers.

At the beginning of the third year, 1899, the Woman's Missionary Society of the church came forward with $500 for the support of Mrs. Corbett. That same year, October, 1899, the Young Peoples' Missionary Society of the church, in response to an appeal from the Chefoo station for a lady medical missionary, assured the Board of Foreign Missions that if they would commission such a missionary the Society would guarantee her support. The

Board thereupon commissioned Miss Effie B. Cooper, M. D., at a salary of $500, who was immediately sent to the field as the third American foreign missionary supported by this church.

Recently came an appeal from the same mission, through the church, to the Board, asking for the appointment of a lady evangelist to accompany Dr. Cooper and assist in caring for the large number of inquirers called out by her medical services. The Board has appointed Miss Louise Vaughan, and the church has assumed her salary of $500 per annum.

In addition to this, a group of members have become responsible for the support of an outstation under Dr. Corbett, called "Ruth Mission," which employs five native pastors.

The church has also furnished the mission station at Chefoo with a normal school building, at a cost of $2,500, and with other conveniences in the way of real property. The total amount contributed by the church to

foreign missions in the last seven years is about $15,000.

Does the Home Work Suffer.?

The question naturally arises, Does the home work fare badly by bending so much of thought and effort to the foreign field? Is there not danger of "going to seed" on foreign missions? The facts are quite to the contrary. The same argument might have been used by the apostles when the Lord said, "Go into all the world and preach the Gospel to every creature." "Lord, will not the Jerusalem work suffer by so doing?" Vital interest in the foreign work always enkindles the home flame. This is true in the experience of the Wichita church.

The payment of the indebtedness was itself a strong home effort, due in large measure to the quickening of home interest by the foreign work. A debt which cannot be lifted is to be dreaded. It discourages; it blunts the sense of duty. If over-heavy it is apt to suggest "shady" ideas as to real obligations to pay. It may

lead to undue delay, and possibly to thoughts of repudiation. Thus a church in such a condition cannot be in right relation with the Divine Master, to whom has been given "all power in heaven and in earth." The lifting of such a burden, therefore, if it exists, must be a "home" work and blessing of high order.

The money offering of the Wichita church to the Board of home missions shows that such foreign work is the life of the home. The annual offering of this church to the cause of home mission in 1897, before special interest was aroused in foreign work, was about $300. In 1898, after one year of special work, the offering arose to the amount of $511. In 1899 the amount given was $775; in 1900, it was $955; in 1901, it was $1,484; in 1902, it was $2,013.

But this is not all. In April, 1900, under the auspices of one of the Endeavor societies of the church, a lady city missionary for Wichita was put in the field, at a salary of $300, and has been enthusiastically supported ever since.

The following minute passed by the society at that time will show the spirit that controlled:

Realizing that there is a broad field, white for the harvest, lying all about us here in our own city, and that the laborers are now too few to gather the precious fruit unto life eternal before it perishes, and that Christ's command is to preach the Gospel to every creature, we, the Young Peoples' Society of Christian Endeavor No. 1, of the First Presbyterian Church of Wichita, Kansas, undertake the support of a city missionary as our representative in this great work.

In the same spirit the church has added to its ministerial force on the local field Rev. Edwin Huyler as pastoral assistant, with a good living salary; also a minister of music, Rev. J. H. MacConnell, and other assistants.

In other ways increased interest and activity in home work has been manifested by reason of the foreign enterprise. An Evangelist Band and Personal Workers' Class has been organized and conducted by the pastor. A part of the work of this class is to go out weekly and gather in people from the streets to an evangelistic week-day service. Members of the church

and Men's Club go out on the streets and into the saloons and gambling-places of the city, and by loving persuasion "compel" large numbers to come into God's house. It is the working belief and theory of the pastor that any given community can be taken for God if only due effort and prayer are put forth. The people of the First Church, in response, are rousing themselves to meet this ideal. During the past seven years over eight hundred persons have united with the church.

In addition to all this, the First Church is regularly supporting in Wichita what is known as Lincoln Street Presbyterian Mission, where a Sunday-school is maintained and regular preaching services twice each Sabbath; also two Christian Endeavor societies, a boy's club organization, and a mid-week prayer-meeting. Another Sabbath-school and preaching-place is conducted by one of the members four miles in the country. Funds are also contributed to maintain a Sabbath-school in Pike County,

Kentucky. The total amount contributed for home missions during the past seven years is the same as that contributed to foreign missions, or about $15,000. As a last step in the direction of home enthusiasm, the church has voted its pastor a limited leave of absence each year, that he may assist his brethren of the home field in Evangelistic and other work, as the Lord may direct.

Much more might be said by way of detail. Much more remains to be done in giving strength and stability to what has already been started. But have we not here enough data to indicate the normal way in which Divine blessing may come to the individual church or believer? And may there not be here more than a suggestion for the solution of the missionary problem of the whole church?

The Missionary Method.

Chapter V

The Missionary Method.

We are often asked. "How are the people induced to give so liberally and do so much for missions?" The answer is, we employ the scriptural method of arousing God's people to their duty along this line. What is that method? It is the Specific Object Method which sets before the people their whole duty in a definite and concrete manner.

"The story is told of a gentleman who saw an old man, diseased and worn and literally clothed in rags, who sat by the wayside, begging—an object of pity; yet he never uttered a word, but simply sat there. The gentleman was struck by his abject misery, but as no appeal was made he passed on. Yet, haunted by the

man's woebegone appearance, he came back and said: 'Are you in want?' And the old man replied: 'Oh, sir! I am sick and cold and hungry.' 'Then,' said the gentleman, 'why don't you beg?' And the old man, stretching out his worn, wasted hands and looking at his rag-covered body, said: 'Sir, I am begging with a thousand tongues.' His misery was begging more eloquently than words."

"All's yours and you,
All colored with your blood, or otherwise
Just nothing to you. Why, I call you hard
To general suffering.
You weep for what you know. A red-haired child
Sick in a fever, if you touch him once,
Will set you weeping; but a million sick—
You could as soon weep for the rule of three."

We read that when Paul saw the man of Macedonia and heard his voice he assuredly gathered that the Lord had called him to go over into Macedonia and preach the gospel there. So, with the people of the First Presbyterian church of Wichita.

A church building was needed at Harmony,

a community seven miles in the country. The need was definitely put before the church; they saw and gave.

A church building and pastor were needed at Oak Street, an eastern suburb of our city. The pastor placed the need definitely and concretely before the church. The building was erected and a pastor supported in the field.

The West Side suburb appeared before the congregation with the cry, Come over and help us. The people assuredly gathered that the Lord had called them and went to the rescue.

Burton, a northern suburb of this city, stretched forth her hands imploringly, and the Burton Mission was organized and equipped with a building and workers by the aid of the First Church.

The Lincoln street field, lying in the southern part of the city, became white for the harvest; the church lifted up her eyes and looked on the field. Result? The church not only prayed the Lord of the harvest to send forth la-

borers into this field, but said, "Here am I, Lord, send me."

Dr. Hunter Corbett, of Chefoo, China, appears before the church and makes known the need of that station for a Normal School building. It will cost $2, 500. The church realizes the need and places the money in his hands.

The responsibility of the church for the evangelization of the heathen world is laid upon the hearts and consciences of each individual member. There are in round numbers one thousand million heathen in the world. Of this number, it is said, 160,000,000 fall to the Presbyterian denomination as her share of the heathen world for evangelization in this generation. If this is true, each member of the Presbyterian Church has an average responsibility for the preaching of the gospel to 160 heathen. That means that the First Presbyterian Church, of Wichita, Kansas, is responsible for preaching the gospel to 160,000 heathen in her generation. She sees these people,

portrayed by the pastor, gathered in and around Chefoo, China. They are starving for the bread and water of life. She hears the cry, "Help! Help" ringing in her ears. She looks upon them in their sickness and sin and sorrow. She cannot pass by on the other side. She must go to the rescue. But how? Rev. Hunter Corbett, D. D., is proposed as her foreign pastor, salary $600 per annum. He is accepted. But this is not enough. Mrs. Corbett is offered as an assistant, salary $500. She, too, is accepted. But these cannot do all the work required. A physician is needed. The church is offered Miss Effie B. Cooper, M. D. as a medical missionary at Chefoo. She is promptly accepted at a salary of $500 per annum. But this force is not yet adequate to reach the masses, for whom the church is responsible before God. A lady evangelist is needed to accompany Dr. Cooper in her work to preach the gospel to the multitudes that wait upon her. Miss Louise Vaughan is offered, if the church

will accept her, at a salary of $500. This the church cannot resist doing, seeing the case is so clearly one of need. She is added to our force.

The Normal School at Chefoo is turning out each year native pastors and preachers, who are greatly needed as evangelists, but whose support must be looked after. Twenty-five or thirty of these are offered to individuals of the church at salaries ranging from $30 to $60 per annum. These are promptly taken and set to work Thus the work grows apace. The Woman's Missionary Society assumes the support of Mrs. Corbett. The Young People's Missionary Society is responsible for the salaries of Dr. Cooper and Miss Vaughan. The church congregation is responsible for Dr. Corbett's salary, encourages and superintends the individual support of native pastors, Bible women, scholarships, teachers' salaries, etc. The following scheme shows the annual subscriptions to this work in the congregation for

1902, and illustrates the method employed.

American Foreign Missionaries.

Hunter Corbett, D. D., - -	$600.
Mrs. Hunter Corbett, Teacher -	400.
Miss Effie B. Cooper, M. D., -	500.
Miss Louisa Vaughan, Evangelist,	500.
	$2,000

Native Foreign Missionaries.

SUPPORTED BY	NUMBER	SALARY
Jesse Minnick	One	$40.
E. Higginson,	One	60.
H. W. Lewis,	One	60.
M. L. Garver,	Two	60.
G R. Fultz,	One	60.
R. E. Lawrence,	One	30.
H. C. McClung & wife	One	30.
Mrs Ruth Lee & daughter,	One	36.
Dr. Jeffry Martin and wife,	One	30.
Judge Little and Family,	One	30.
G. E. Lehmann	One	40.
Mr. MacConnell's Class,	One	38.
C. E. No 1.	One	40.
C. E. No. 2.	One	30.
Lincoln St. Mission,	Three	90.
Ruth Mission,	Three	120.
Total - -	21 - -	$778

Scholarships.

E. Eugene Balling	China	$12.
E. Higginson	China	40.
R. E Lawrence	China	15.
Mrs. J. H. Stewart	Mary Holmes Sem.	25.
Woman's Miss. Society	Scotia Sem.	75.
S. S. Primary Dept.	China	6.
S, S. Primary Dept.	Dr. Humble's work	10.
Others	China	30.
Total		$213

Miscellaneous.

C. E. No 1., Share in Partch, China	$25.
C. E. No. 1.. City Missionary Miss Drake	300.
Young People's Missionary Society	200.
Woman's Missionary Society	200.
Building Church Chefoo, China	150.
Lincoln Street Mission	600.
Dr. Humble's Work, Ky.	40.
Home Missions Unspecified Above	1,000.
Total	$2,515
Grand total for Missions, 1902	$5,506.

But back of this objective method is the subjective method, viz. Prayer.

If the Kingdom of God is to come in this world it will come in answer to prayer. If the people of God want His Kingdom established in the earth they may have it for the asking.

God Himself says, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Jesus taught His disciples to pray two prayers. One, which is commonly called the Lord's Prayer, has as its first petition, "Thy Kingdom come, thy will be done in earth as it is in heaven." The other is not commonly known or obeyed, but it, likewise, pertains to the coming of the Kingdom of God in the earth. It is, "Lord of the harvest, send forth laborers into the harvest."

Neither of these prayers will be offered by God's people until they realize that the Kingdom of God has not come, and that they must seek it first over all things else, if it is ever to

come: until they realize that the harvest truly is great but the laborers are few. But when they realize these things and set about to pray these prayers they will just as surely be answered as there is a God in heaven and a Lord of the harvest.

Seven years ago these prayers began to be offered in the First Presbyterian Church of Wichita, Kansas, as if from crushed hearts. Almost immediately, while we were yet speaking, the answer began coming. In less time than Marconi had to wait for his signal after he was ready to receive it, did God's people have to wait for God to reply after they were ready to hear.

First God enabled them to support on the Foreign field, Dr. Hunter Corbett: and then Mrs. Corbett: and then a score or more of Native pastors and teachers.

Then He sent out through them, and at their request, Dr. Effie B. Cooper. Then, taking God at His word, trusting simply to

His promise to furnish the needed means, they assumed the support of Miss Louise Vaughan of Chefoo. China, at a salary of $500 per annum, which support God is supplying in answer to prayer.

To illustrate the place which prayer and faith occupy in the support of missionaries, a history of how the First Presbyterian Church of Wichita took the support of Dr. Cooper and Miss Vaughan is of interest:—

Three years ago an appeal came to the pastor of the First Presbyterian Church of Wichita, from the Chefoo, China Mission station asking for the support of a Medical Missionary to be sent out by the Board of Foreign Missions to that station, to work among the millions of that part of China as a Christian physician. About the same time word came from the Board at New York that if the above church would assume the spport of such a missionary for a period of five years at a salary of $500 a year, they had a young lady physician, Miss Effie B. Cooper, to commission. "Wire answer imme

diately as the Board will meet on the following Monday to take action." When this last message came to the pastor he and his wife were in Oakland, California. As the time was short and as they had no opportunity to consult with any member of the church, they took the matter to God in prayer. The answer came quickly. Relying upon God in heaven, and a praying, believing church at home, they dispatched word to the Board to commission Dr. Cooper and expect her support to be forth-coming from our church. Immediately the Young People's Missionary Society assumed the responsibility, under God, of the enterprise, and it has been magnificently sustained by Him through them ever since.

In January, 1902, a like appeal came to the church for the support of Miss Louise Vaughan, as a missionary evangelist to accompany Dr. Cooper in her work and preach the Gospel to the multitudes which were being reached through the medical agencies

and other ways. This appeal was so manifestly a call of God to enter a wide open door for the salvation of multitudes of lost men and women that the Young People's Missionary Society, above refered to, felt confident that God would hear their prayers and reward their faith if they would take Him at His word and undertake this enterprise also. Hence although they did not know, and do not know now. where the money will come from, they said to the Board at New York, trusting God to open the way, Commission Miss Louise Vaughan, and expect her salary of $500 a year to be paid through us. The first nine months of the year have come and gone and in answer to prayer the money required for that period of time, viz. $375 has come into the hands of our Treasurer, Mr. C. J. McKenzie, and been promptly forwarded by him to the Board at New York. We present this method of sustaining missionaries for your consideration, and prayers for their support and encouragement.

So much for the Foreign field. But equally as large and remarkable answers to prayer have been vouchsafed with respect to the work of establishing the Kingdom of God on the Home field.

Jesus Christ promises to equip that church with power which will seek first the Kingdom of God and undertake to preach the Gospel to every creature. In answer to the honest, earnest prayer for God's Kingdom to come God has brought the above named church to a position where it is not only supporting these workers on the Foreign field, and a pastor, and assistant pastor, a city missionary, a minister of music, office assistants and much other work, but where it realizes that at least two additional workers must be supplied, viz., a secretary for men and another city missionary. Both of these laborers the church is now praying that God will supply. The harvest truly is great but the laborers are few. But we are confident God will furnish the men as

well as the money if we ask Him. We are asking, and we expect to be able to report very soon two new specialists added to our force of efficient workers.

This method is not only ideal for adults, it is just as ideal and practical for children.

To become interested in, and to learn the science of Botany one must have set before him some single plant or flower for study and analysis. From this definite and concrete study, love for and knowledge of Botany is developed.

Just so may be developed in the minds of boys and girls as well as adults interest and intelligence in missions.

Every Sunday School primary department in the land could set before its members some definite concrete work and should do so. It is of immense importance that the children be instructed in this great world work. The following quotation is to the point:—

"A clergyman on his way to a missionary meeting overtook a boy and asked him about

the road and where he was going, 'O' he said, 'I am going to the meeting to hear about the missionaries.' 'Missionaries!' said the minister. 'What do you know about missionaries?' 'Why', said the boy, 'I'm part of the concern. I've got a missionary box, and I always go to the missionary meeting. I belong.' Every child should feel that he is 'part of the concern,' and that his work is just as important as that of any one else. Linch-pins are very little things, but if they drop out, the wagon is likely to come to a standstill. Every pin and screw should be in working order, and every child should be able to say, 'I always go to the missionary meeting. Why, I'm a part of the concern!"

But no machinery will move itself. Not even the prayer and faith mechanism mentioned previously in these pages, will operate apart from a praying, believing soul who works to answer his own prayers and proves thereby that his faith is not dead. This does not mean

that prayer has only a reflex influence, nor that faith accomplishes no more than the strength of man's hand. But to pray for God's Kingdom to come means to work with every fiber of our being and every force at our command to bring that Kingdom to pass. To have faith as a grain of mustard seed means to work with might and main to move into the sea every mountain of hindrance to the coming of Christ's Kingdom. Any method that looks to getting the Gospel preached to unevangelized millions of this world is better than no method. But no method however ideal it may look to be will get itself in motion and move the masses into the Kingdom of God. We must "do with our might what our hands find to do," before we can successfully pray, "Establish thou the work of our hands, yea the work of our hands establish thou it." But given a willing heart to do, and the means and method to do with, there is sometimes needed a little detailed instruction on just how to go about to use the means and operate the method.

We have abundant means in any church to do ten times the amount of work to win the world to Christ that is being done. However, the first thing the devil will say to any one undertaking to increase their church work along this line will be, "You cannot afford to do it." This will probably come through the lips of some officer of the church and hence he will put it in the first person plural number, "We cannot afford to do it." The devil knows how to use even the lips of the saints of God to oppose the progress of the Kingdom of God. The only thing to do is to treat such a statement as a lie of the devil, not charging it up too strongly against the one whom he uses to tell it for him, but quoting John VI : 5-13, which reads: "Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, whence are we to buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hun-

dred shillings' worth of bread is not sufficient for them that every one may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down in number about five thousand. Jesus therefore took the loaves: and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. And when they were filled he said unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten." R. V.

In adopting the specific object method of doing missionary work there are certain preliminary steps necessary. To some minds

these steps will be apparent without any suggestions from the outside. Yet so many letters have come to me asking, "Just how do you go about it?" that it seems necessary to go a little more into detail and give as nearly as possible every link in the chain. I write this particularly for instruction to pastors, or organization leaders in church work, such as Elders, Presidents of Missionary and Young People's Societies, Bible School superintendents and Secretaries of Associations.

First. Have a deep seated conviction in your own soul that the support of one or more American Missionaries on the Foreign Field is the work your church or society ought to undertake. This conviction is born of the study of God's word. Take such passages of Scripture as these:

"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all nations, baptiz-

ing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." Matt. XXVIII : 18–20.

"Ye are the salt of the earth; but if the salt have lost its savor wherewith shall it be salted: it is good for nothing but to be cast out and trodden under foot of man." Matt. V : 13.

"Thou shalt love thy neighbor as thyself." Matt. X : 31. "Who is my neighbor?" Answer: Luke X : 29–37.

Read these Scriptures in the light of God's Providential revelations. One thousand million heathen are crying by their needs, "Come over and help us!" The church is rich and increased in goods and has need of nothing. She has come to the Kingdom for such a time as this.

Second. Resolve to do this work or die in the attempt. Make up your mind to take Christ at his word, and show your determina-

tion by making a subscription to the fund that will convince yourself and every body else that your heart is really in it, and that you are not afraid to walk by faith. I know one such leader who agreed with his wife to live in a little cottage at half the rental of the house then occupied in order to make $100 subscription to such a fund.

Third. Present the needs and commands of Christ clearly to those over whom you are appointed as leader. Be as definite and concrete in your presentation as possible. Twenty-five people giving $25 each can support a missionary in China. One person receiving $1000 a year salary should pay into the Lord's treasury at least $100 annually, for the tithe is the Lord's.

I hold constantly before my people the scriptural idea of stewardship, namely that all we have is intrusted of God to be used for the extension of His Kingdom and the salvation of man through the preaching and teaching of Jesus Christ; that however poor, they should

pay into the Lord's treasury not less than a tenth of their income; this tenth to go to distinctively christian lines of work; that the tenth is only the beginning of what most people should contribute. To call out this tenth and much more, I am constantly pointing them to Lazarus lying at our gates full of sores, starving to death, pitiful enough to move the hearts even of dogs, making it plain that unless we are simply Pharisaical, we will take of our abundance, yea, even from our necessities and feed the heathen Lazarus with the Bread of Heaven, and cloth him in the robe of Christ's righteousness; for if he dies he will go to hell, and we will go with him, unless we discharge aright our stewardship and do what we can to save him. I do not simply preach one sermon on this, I preach it very often and make the truth appeal all along the line, and God honors it. To preach the duty of stewardship from a scriptural point of view and fail to set before the people the providential claims of exercis-

ing it is to fail in getting a response. To preach the providential claims of God upon our members without preaching the scriptural demands is also to fail, but to join these together is to succeed.

Fourth. Get the officers together immediately after such presentation and ask them if they think you have spoken the truth; if so, what is to be done about it? Continue instant in prayer with them and privately. In all probability they will be willing to have such a definite enterprise presented to the church and will authorize you to select through the Board of Foreign Missions a good person as your foreign missionary representative.

Fifth. When this is done, quietly and privately get the subscriptions, upon paper, of those whose hearts the Lord has touched and who have shown a willingness to subscribe liberally and in a self-denying manner. Let this move be for large amounts, or at least for amounts that represent sacrifice. Keep this

work quiet, confined to the knowledge of those who are subscribers, and ask them to be constantly in prayer.

Sixth. Have blank cards printed with the name and location of your prospective missionary upon them. The following form was used by me in presenting the matter to the First Presbyterian Church of Wichita, Kansas, and I have used it many times elsewhere with like satisfactory results:—

Heartily believing in the great cause of Foreign Missions, I desire to make a self-denial offering to the Lord of $..... for the support of Hunter Corbett, Chefoo, China, as foreign missionary pastor of the First Presbyterian Church, of Wichita, Kansas, for the year beginning Jan. 1st, 1897.

Name.....

Address.....

With the above steps taken, go before the people assembled in general congregation, well prepared in thought and heart, and present

this definite enterprise in the best manner possible. At the close of this presentation distribute the cards for general subscription, and when they are collected you will probably have the full amount; if not, a little work on the side will secure it.

Seventh. Deal with all objections kindly, but do not let them swerve you from your purpose. Do not allow the work to interfere with any other missionary work in hand. Show how it will not hinder but help such work. Show the church and officers that it will be to their advantage in every way to obey the Lord in this matter. It will take a little time to prove this to some of them, but time will do it. Josh. 1 : 7–9.

THE FACULTY.

Chapter VI

The Faculty.

Not many churches are organized for work, even theoretically. They are all theoretically organized for worship. This is good so far as it goes. Worship is certainly the one necessity in church organization: it is the indispensable to all church success and life. Without worship there cannot be a true church. But it is possible for a church to have the form of worship without the spirit. Such "worship" is an abomination unto the Lord. To such God says: "When you come to appear before me who hath required this at your hands, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies

I cannot away with, it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when you spread forth your hands, I will hide mine eyes from you, yea when you make many prayers, I will not hear: your hands are full of blood." Is. I : 12–15.

Yet we are commanded to "worship God," to "forsake not the assembling of ourselves together" for this purpose; to "enter into His gates with thanksgiving and into His courts with praise."

The fact is, however, true, genuine, spiritual worship inevitably leads to work; and honest, earnest work for Christ induces to spiritual worship. "His servants shall serve Him and they shall see His face."

A fully equipped working church must be organized after the fashion of a fully equipped college. To begin with, it must have a faculty composed of specialists for each department.

This is according to the pattern shown us in the mount. "Wherefore he said, When he ascended on high, he led captivity captive, and gave gifts unto men. And he gave some to be apostles; and some, prophets; and some, evangelists, and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ; that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the

building up of itself in love." Eph. 8 : 11–16.

Again we read: "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healings? do all speak with tongues? do all interpret?" 1 Cor. 12 : 28–30.

First. This means that the first chair to be filled, and certainly the chair of first importance in a church faculty is the Apostolic chair. By chair I mean the head of a department in church work. Paul says, "God has set some in the church, first apostles." The word apostle means, "sent forth." An apostle is a foreign missionary: one who is sent forth to preach Christ where Christ has not been known. This was the work of all the early apostles. They were "sent ones," sent out to do foundation work and preach the Gospel to the unevangelized. This is the work of all true apostolic

successors: they are foreign missionaries. And this is the first office to be filled in supplying a church of Christ with a suitable scriptural faculty. Before there can be a church there must be an apostle, a sent one, to found that church. When that church is founded and begins to organize itself to become a working force in the world to do the work for which it is organized, the first member of the faculty of that working force should be an apostle, one sent forth by the church to found other churches that the Kingdom of God may be established in the earth, and built upon the apostles and prophets, Jesus Christ Himself, the first great apostle, being the chief corner stone.

This is exactly what the church at Antioch did after it was organized by the apostles Paul and Barnabas. We read: "And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

Then when they had fasted and prayed and laid their hands on them, they sent them away." Acts 13 : 2-3.

This is the same spirit that led the First Presbyterian Church of Wichita to send forth a foreign Missionary when it was burdened with debt seemingly beyond its ability to pay, and worshiping in a house which it could not rightfully call its own. Then it recognized the divine order of service, and set about to establish in its faculty of workers, an Apostolic chair, and chose as the head of this depart ment Rev. Hunter Corbett, D. D. This has been one secret of our success. Christ promises His presence and blessing on condition of obedience to this injunction. Most churches persist in ignoring this first step to success and then bewail their barrenness. They are like the man who killed his father and then begged the court to have mercy on him because he was an orphan.

Second. The next chair to be filled in the

faculty of a working church according to the scriptural specification is that of Prophecy.

The prophet is the preacher; and there are few churches that do not theoretically recognize the importance of this chair. The great trouble is, however, few churches appreciate just what the preacher's place is. Undoubtedly according to Scripture, his is the highest place on the local church field. He is after the apostle. But the apostle is not in immediate relation to the church as the prophet is. God hath set in the church, first apostles, secondarily prophets. What is the prophet's work? It corresponds to the position of the President in a college faculty. But his work is far more important even than that. In the "Forum" of July, 1893, Dr. Lyman Abbott discussed the preacher's work. I will quote a single sentence. He says: "The distinctive function of the ministry, i. e. the preacher, is to inspire spiritual life, that life out of which all other life—both individual and social—grows, and by

which it is directed and controlled, the life of faith which looks upon the things that are unseen and eternal."

This is the function of the preacher. To perform this function calls for days and nights spent upon the mountain apart with God and His word, that he may be possessed of true and divine ideas and ideals by which to direct the church in each of its departments. This does not mean to become "a dried up, fossilized, middle-century theologian," but it does mean to be possessed of the spirit and power in kind, of a Moses, an Elijah, an Isaiah, a Jeremiah, a John the Baptist, a Paul, a Chrysostom, a Savonarola, a Luther, a John Knox, a Guthrie, a Chalmers, a Beecher, a Spurgeon, a Talmage.

This office no preacher can fill if he is expected to be "the general moral and political utility man of the community, spreading himself over so much territory as to make him decidedly transparent in many sections," which, as some one has suggested, "is a polite way of saying

pretty thin in spots." This means to put out the fires in the furnace of the church's spiritual life, and break the heavenly current of spiritual power.

> "If chosen men can never be alone
> In deep mid-silence, open-doored to God,
> No greatness ever will be dreamed or done!"

Where the church of modern times errs is in expecting that the prophet or preacher will be able to fill the prophet's office and do every thing else beside. He must be preacher, pastor, teacher, evangelist and the demonstrator and manipulator of every social, political, intellectual, scientific, artistic reform cart that pulls into his parish. The result is we are losing the immense power that resides in the portrayal and presentation of high, divine, scriptural, spiritual ideas, and ideals. Where there is no vision the people perish; and how can there be a vision without a seer; and how can there be a seer without giving the prophet the opportunity to look not only at the things which are seen, which are temporal, but also at

the things that are not seen, which are eternal? God in organizing his church as a working force has made provision to convey to the people His inspiring, transforming, propelling, directing truths. He has done this by establishing the prophetic office. But if we are to maintain this office and have a working church we must not be oblivious nor indifferent to the fact that God has appointed other offices to be filled, which if filled will leave the prophetic office free to discharge its proper function, viz., to perceive and receive God's ideas, and ideals, to convey them to the church, to encourage their acceptance, and to direct in their execution.

He is the watchman upon the walls of Zion. He must be all and much more than the hymn we are accustomed to sing suggests:—

"Watchman, tell us of the night,
What its signs of promise are;
Traveller, o'er yon mountain's height,
See that glory beaming star!
Watchman, doth its beauteous ray
Aught of joy or hope fortell?
Traveller, yes; it brings the day,
Promised day of Israel."

age, and develop this department along the lines of Bible study. The church has been wont to depend upon the gratuitous service of some one of her members to "act as" superintendent of the Sunday School. This has been a very self-denying and noble work on the part of tens of thousands of men and women. But there is a limit to the time and energy these people can expend upon this work. They have their personal duties and business to care for and hence they can simply "act as" superintendent, they cannot give the work the attention it deserves. Especially is this true when a church has a large field to cultivate. It is sufficient to ask of the members of the church to serve gratuitously as teachers of classes, but if the work of the Bible school is to be organized and developed to the extent it should be, there must be a superintendent of this department who is able to put all his time and thought and talent and work into it.

Such is the Faculty of a working church with

their departments as set forth in the Word of God, "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ, that we may be no longer children, tossed to and fro and carried about by every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error: but speaking the truth in love, may grow up in all things into him, who is the head, even Christ: from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the, building up of itself in love." Eph 4:12-16.

The First Presbyterian Church of Wichita, Kansas, is more and more nearly approaching to the scriptural ideal of a completely organized church faculty as set forth in these pages.

Her Apostolic department is represented at

give ten times as much attention to each one as he does. This means that a church should have at the head of its pastoral department one who has sufficient time and ability to do and get others to do pastoral work, as it should be done.

Jesus Christ emphasizes the importance of this work in the parable of the ninety and nine, where there are ninety and nine safe ones and only one wanderer; but the great heart of the good pastor goes out for the one gone astray, and although the road was rough and steep He went to the desert to find his sheep. It is just such conscious condition as this, that makes many a pastor's heart heavy, and hair turn prematurely gray. For instead of one wanderer from the fold there is not a preacher in the land with a church of a thousand members but knows that fully nine-tenths of his members need constant pastoral encouragement and sympathy. An evangelist may come to a city and be the means under God, in lead-

ing a thousand to confess Christ, but if they are left for the preachers of the various churches to care for along with all their other duties, nine out of ten of them will make little or no progress in the Kingdom of grace. This is one reason why some churches do not favor calling an evangelist. They have all the members and more than they can care for. But let a church properly equip itself in its pastoral and other departments, as every true church should do, and it will not need to shut down doing business for God because it cannot care for the grist it grinds.

Fifth. The next chair to be filled is the Bible Teacher's chair. The occupant of this chair stands at the head of the Bible School of the church. This chair may fittingly be associated with the pastoral mentioned above. The Scripture suggests this, but does not require it. It ought not to be so associated where the work would suffer in consequence. His business is to superintend, organize, encour-

Third. The next chair to be filled in a properly equipped church faculty, is the Evangelistic chair. The work of the evangelist is to lead in the special work of soul winning. The prophet himself must have an ideal evangelistic spirit to direct the church in this work. But he cannot always do the work of an evangelist. When his field is small he may fill, in case of emergency, the evangelstic chair as well as the prophetic chair. Like the college presidents of many of our small colleges, the preacher, must often be the whole faculty. But not in an ideal working church any more than an ideal working college, can the president fill all the chairs. God has appointed the evangelistic chair to be filled by a specialist in soul winning. He is saying to each church, "evangelize the unevangelized, convert the unconverted. Go out quickly and compel them to come in that my house may be filled." This does not mean that such specialist in evangelistic work need be on the field all the year through; but it

does mean that this work should be going forward all the year through and that each church should seek to secure the aid of a properly accredited evangelist to assist in developing and carrying forward this work.

Fourth. The next chair to be filled and filled constantly is the Pastoral chair. This is an exceedingly important department. The prophet or preacher should be an ideal pastor in spirit and in fact, but to expect him, in an ideal working church, to do all the pastoral work necessary and discharge his other duties is to expect the impossible. He will probably during the year, if he uses all the time and strength he can possibly summons, and discharge his other duties, make one thousand pastoral calls. But he will not be able to put into those visits the thought and prayer and power of the Holy Spirit that should go into them, and he will be conscious all the time that while he is making a thousand calls a year, he ought to make a thousand calls a month, and

present by four American foreign missionaries in China, and much other work along that line.

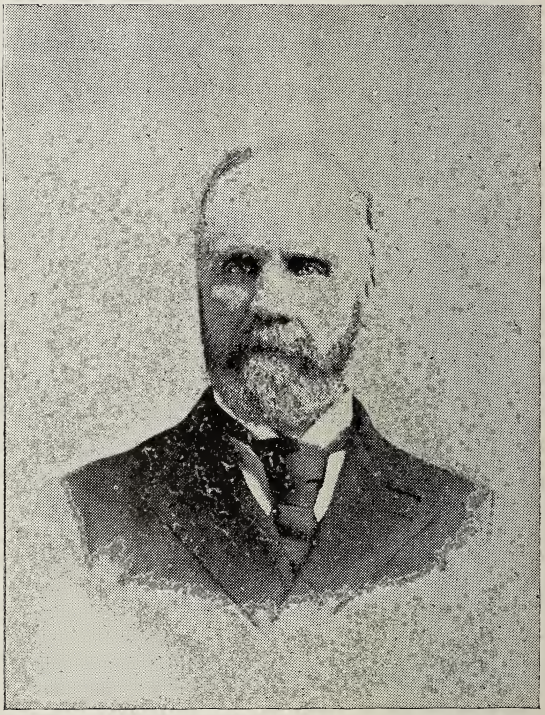
Her Prophetic department is sustained by three regularly ordained preachers, who are also pastors, one of whom is the minister of the church mission, and another is the minister of the church music.

Her Evangelistic department is represented from year to year by such evangelists as Major Whittle, Major Cole, Rev. H. H. Wells, D. D., Rev. W. E. Biederwolf, and the evangelistic efforts of her regular ministers.

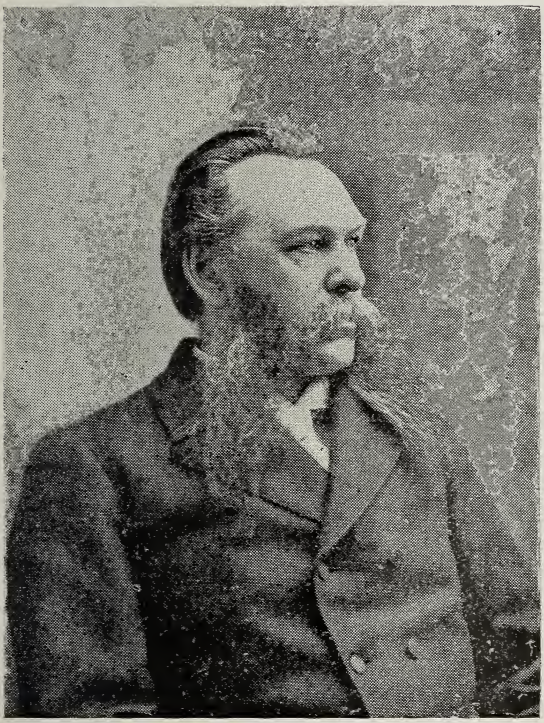
Her Pastoral department is sustained by the pastoral labors of her three ordained ministers and a city missionary.

Her Bible School department is sustained at present wholly by volunteer service on the part of the officers and members of the church. At the head of this department, however, as superintendent is one of the churches ablest elders, whose loyalty to the Word of God has done much to stimulate the church to an earnest study of that Word.

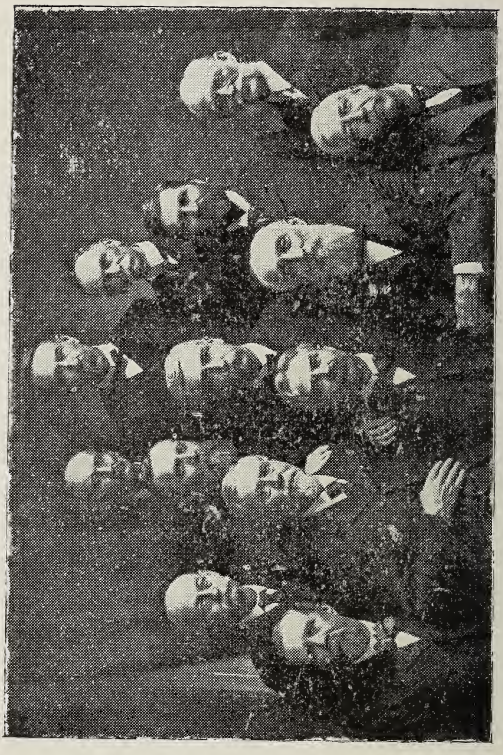
REV. JOHN P. HARSEN
The first Pastor of the church, 1871-1879.



Rev. John D. Hewitt, D. D.
The second Pastor of the church, 1879-1889.

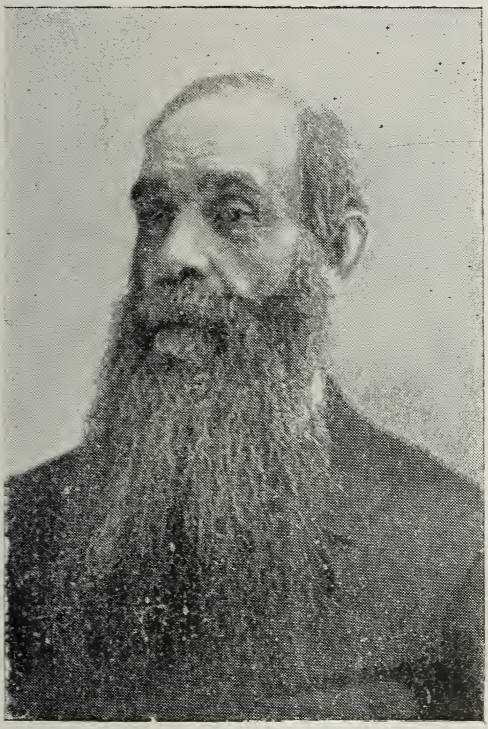


REV. DAVID WINTERS, L. L. D.
The third Pastor of the church, 1889-1896.

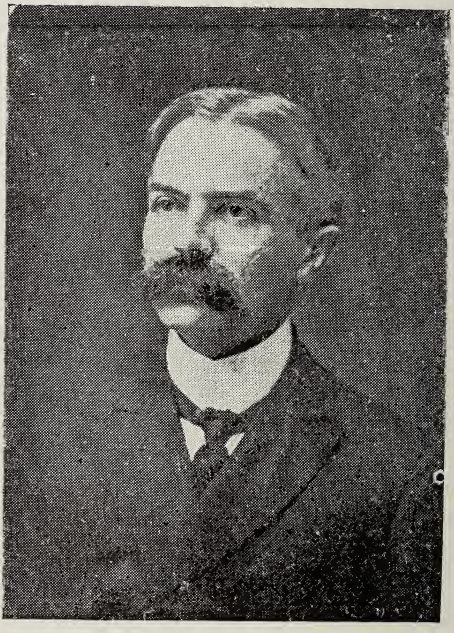


J. M. Naylor D. A. McCanless W. C. Norcross E. Higginson A. M. Howe
M. L. Garver B. E. Rowlee H. H. Dewey
R. E. Lawrence C. S. Caldwell C. F. Bradt D. A. Mitchell A. A. Hyde

THE CHURCH SESSION AND PASTOR

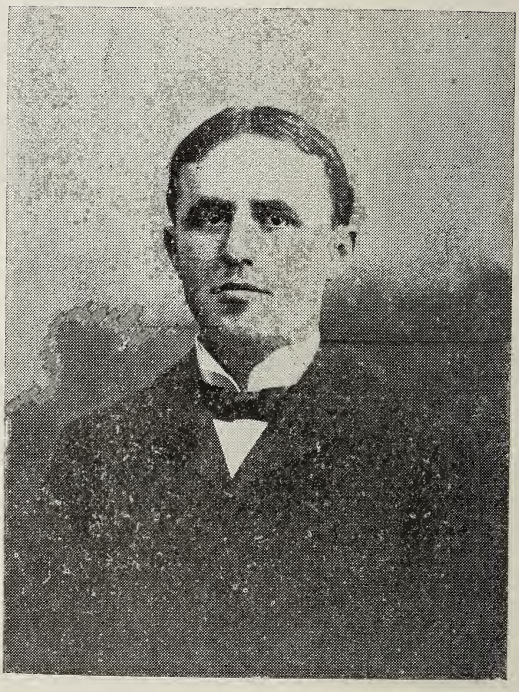


REV. HUNTER CORBETT, D. D.
Foreign Missionary Pastor, Chefoo, China.

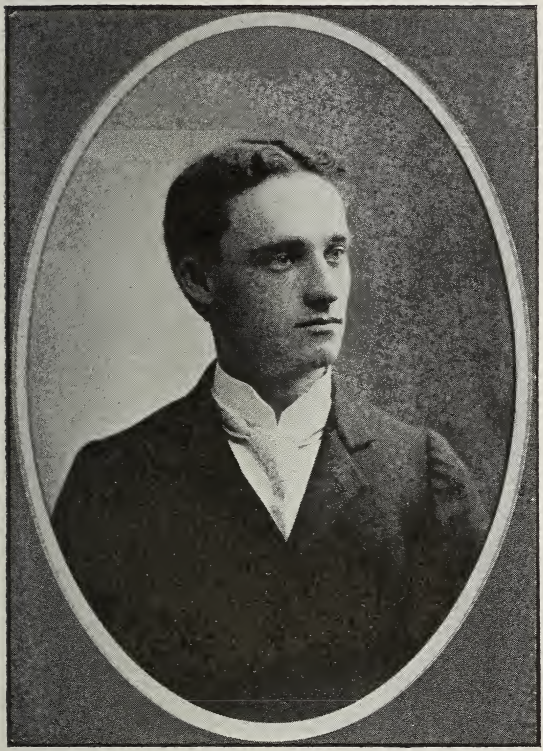


REV. CHARLES EDWIN BRADT, Ph. D.
Pastor since June 11, 1896.

REV. EDWIN HUYLER
Assistant Pastor and Minister of Mission.

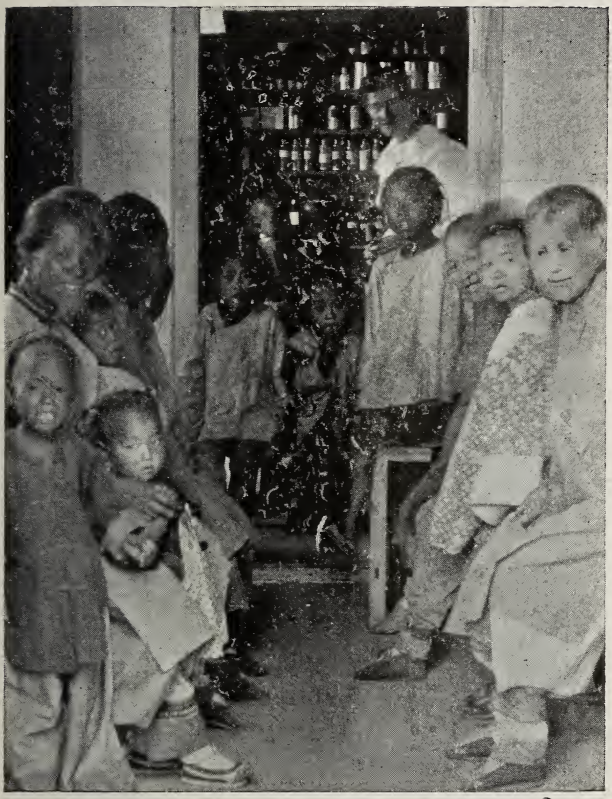


REV. J. HERBERT MACCONNELL
Assisstant Pastor and Minister of Music.

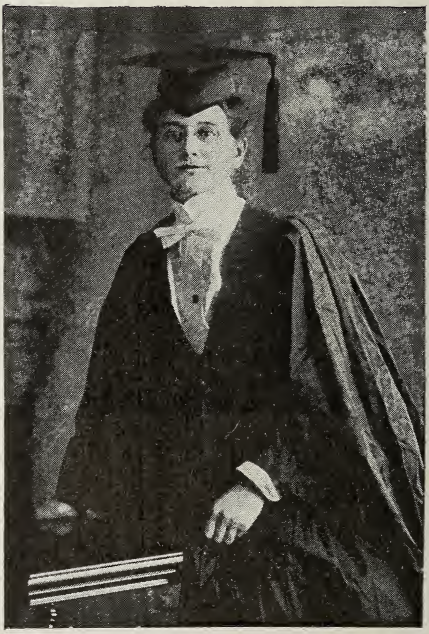


REV. ALLEN S. DAVIS, A. M.
Assistant Pastor and Minister of Men's Work.

MISS ALICE DRAKE.
City Missionary. 1021 N. Emporia.

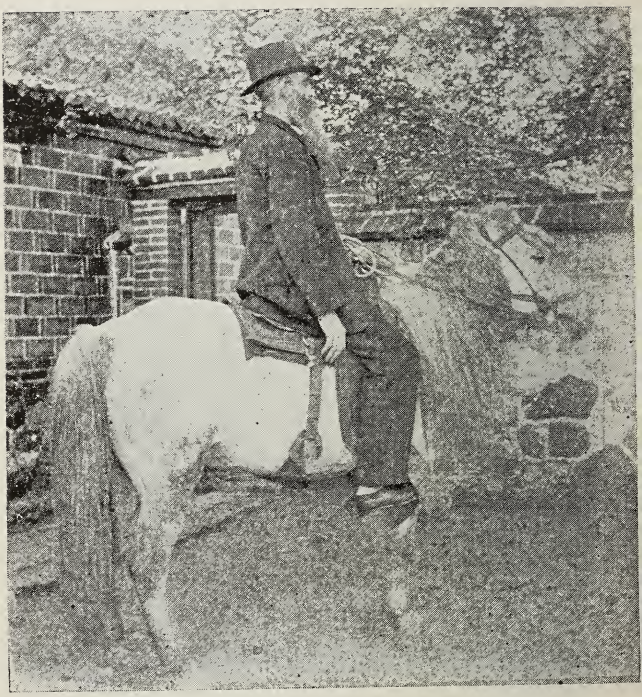


MRS. CORBETT IN THE MEDICINE ROOM.



MISS EFFIE B. COOPER, M. D.
Medical Missionary. Chefoo, China

DR. COOPER, AND MISS LOUISA VAUGHAN
Miss Vaughan is Missionary Evangelist, Chefoo, China



DR. CORBETT AND "PILGRIM."

THE FACILITIES NEEDED.

Chapter VII

The Facilities Needed.

The Jewish temple was built to supply the need of its age. When it had served its purpose God left not one stone upon another to mark the site. Hence it is not a model for the church of to-day. Church buildings should be erected to supply the needs of this age. In considering what kind of a church edifice is needed in this age we ought to consider, first of all, what, in this age, a church building should stand for.

Our answer to this question is our answer to Christ when he commands us,

1st. To preach the Gospel to every creature and disciple all nations.

2nd. To baptize them into the name of the Father, Son, and Holy Ghost.

3rd. To teach them to observe all things whatsoever He has commanded us.

That is what the church spiritual, the body of Christ is organized to do in this age. That is what the church building, the material structure, the business house of the body of Christ should be erected to assist in accomplishing in this age. No enterprising business firm organizes a company to do a certain business and then erects a business building altogether, or only half way suited to do the business in hand. The children of the Kingdom of God should be as wise as the men of the world. To preach the gospel to all men, to baptize, and teach them, is the clear cut program for the church, and requires certain clear cut measures and means if it is to be carried out. These measures and means have been just as clearly set forth in God's Word as the work to be done.

In the previous chapter I called your attention to the required church faculty as outlined in the Scriptures.

In this chapter I am to call attention to the material facilities required by the Head of the church if His church is to accomplish, in this age, the work for which it is organized. What I am about to present will not be a repudiation of any of the methods and means of Scriptural warrant of the past. While there is much to be said in its favor, this much must also be said: the church of the past has not carried out the commission of her Lord. We of this generation must do better or be found wanting also.

Again nothing is more conspicuous in this age than the failure of the church of the present day to reach the unsaved. the unchurched masses, i. e., its failure to do the very thing Christ commanded it to do. This fact is heralded in pulpit and press, secular and religious, by both the enemies of the church and its friends. The old time methods of the church, taken by themselves, are a practical failure whenever and wherever they are put to the practical test in this age. They fail because they do not

reach the people Christ came to save. Let me illustrate what I mean by a question asked recently by a prominent church worker: "What is more pathetic than to watch the struggles of a down town church, not because there are no people living near it, but solely because in the midst of a vast population, ever on the increase, the church makes no impression?"

There is only one thing more pathetic, and that is to see such a church retreat from the midst of the very ones Christ came to save and for whose salvation He organized His Church, and take its place complacently upon some cultured boulevard or in the midst of an already christianized community where those who are already christian are satisfied to meet with one another in the worship of God. It is pathetic enough to see a church struggle on in the midst of down town masses using only the old time honored methods, but failing in the battle even as the Chinese failed with their old ancestral arms waging a warfare against modern condit-

ions: but such a spirit is admirable in comparison with that which surrenders the field entirely to the enemy. The church of Jesus Christ should at least be able to say with Napoleon's old body guard: "The old guard dies, it never surrenders." But there is no need for the church of Christ ever to be compelled to make such a humiliating confession, if she will recognize the fact that bricks can not be made without straw, that no matter how good a faculty or workmen we have, in these days of multiplied agencies and resources, we must provide our workmen with suitable tools and our faculty with up-to-date facilities. Whatever may be said in favor of Garfield's definition of a college, viz: "A log with a student at one end and Mark Hopkins at the other," all must admit that if education is to become general and the privilege of the people, there must be, in this age, a larger faculty and better facilities provided than a log, a student, and Mark Hopkins.

The same is true in reference to the church.

If the christian religion is to become the heritage of humanity it must embrace more than me and my wife and my son John and his wife, us four and a few more.

A log house and thirteen people with a pastor may furnish a very good beginning for a church but if we expect God's business to be respected we must not be willing that it should be confined to a cellar while we, ourselves, and others dwell in ceiled and cedar houses: or that God's business should be carried on in a shack while we transact our business in brick blocks and sky-scrapers.

But that is not the most important thing.

The important thing is to have facilities suitable for the transaction of an enormous business for God, unequalled by any other enterprise of the age.

This gospel must be preached to every creature; every creature should be baptized into the name of the triune God. All men must be taught all things whatsoever Christ has com-

manded us. This is our commission. This calls for large facilities.

1. Undoutedly the church should have an auditorium for public worship capable of seating regularly large numbers of people. This auditorium for worship should be in architecture and appointments of such character as will awaken reverence for God, both when it is beheld from the outside and looked upon from within and thus inspire men by its very appearance to worship in spirit and in truth. To thus worship God means, according to Jesus Christ's own interpertation, to say, "Lord Lord," with a sincere, reverent heart, and to do the things He commands us. This means also according to Jesus Christ's own interpretation, "A house of prayer for all people," and not a house of merchandise or idle performance.

2. The church should have a Bible School House capable of accomodating and classifying into different departments large numbers of Bible students, not reckoning special classes

utilizing other parts of the church if necessary; also furnishing a suitable assembly room for lectures, entertainments and other needful congregational gatherings aside from the public worship of God. This structure should have a chaste, classical architectural front showing it to be a real but distinct part of the church building.

But how are we going to bring the multitudes under the influence of the church that we may preach the Gospel to them and baptize them and teach them? The answer to this question calls for facilities and a policy of church life which will enable us to establish a point of contact with the large numbers of people outside of the church as well as within.

3 To this end the church should have as a part of its church a Club House or a Parish House or a Church House, call it by whatever name you like for the masses of people around it. This house should be appropriately and attractively equipped and conducted to meet the

social needs of the masses. By meeting the social needs I mean a practical recognition of the individual as a member of the human family and of those instincts which must be cultivated and encouraged and looked after if he is to be properly developed, not only, but if he is to be reached in any way either spiritually, intellectually, commercially, or diabolically, for even the devil has in some way to meet a man's social needs before he can get hold of him to damn him. The business world is not slow to recognize this need and meet it. The devil is not slow to recognize it: he is up early and late to meet it. Our educational institutions are spending millions and millions of dollars to meet it. But the church: alas!

There never was an age when business was transacted on such an enormous scale. There never was an age when so many people went to the devil. There never was an age when so many people went to college. And in Christendom, there never was an age when so few peo-

ple, comparatively went to church. But what is the church doing to get the people? Probably not one church in a hundred has any established facilities for supplying the social needs of even their own membership in a very small way. It is getting to be the fashion for our larger churches to provide a kitchen department and furniture, which is called into service more or less frequently when special invitations are extended to the members of the church and congregation. But for a church to equip itself, to keep open house every day in the year, where people are encouraged in an irresistible manner to drop in to rest, read the paper, write a letter, check their grip, get a lunch, meet a friend, make their toilet, secure information or advice, consult a book, hold a committee meeting, exercise their body, enjoy a game, take a bath, form pleasant companionships and friendly associations,—such a church is scarcely to be found; but when it is found, it is found reaching the masses. Churches of this kind, accord-

ing to statistics kept, show eight times the number of conversions in a year reported in other churches. Such a department should be a feature of the future church building and policy of the First Presbyterian Church of Wichita, Kansas.

[1]. Because of the large numbers of unreached people about us. Some have suggested that this is the work of the Y. M. C. A. I answer, yes, it is a work in part of the Y. M. C. A. The Young Men's Christian Association is for young men. Such a Club House as I suggest for the church is for all classes, age and sex, not for the men any more than the women, or the boys any more than the girls. We need it sadly to be sure for the sake of the men and young men of our community. No matter how well equipped our Y. M. C. A. may be, it can never touch more than a tithe of the more than 10,000 men and boys of our City. We have in our own church families, more than 500 men and boys. The devil is bidding strong for these and tak-

ing many of them away from us right before our eyes. For their sakes alone we should furnish suitable counter attractions. But it is not alone for their sakes. Our share of the men and boys of our city outside of the churches is at the very least 1000. We should certainly do our part to save these thousands of such as fall to our lot even though all the other churches in the city and the Y. M. C. A. combined were running under full pressure according to the most approved methods. We need them all; and yet we have practically nothing of the kind. Is it any wonder that we fail?

"Taint a knowin' kind of cattle
That is ketched with mouldy corn."

But it is not alone for the men and boys, but for the girls and young women and others, we need this Parish house. And not alone for these by themselves. It is not good for man to be alone, nor for woman to be alone. We should have such facilities as will accomodate and encourage social life separately with regard

to the sex. But God has ordained that in the church as well as in the family there should be co-educational, co-operative associations and works. We need it for the entire church. God has destined this church to have a household of 2500 members, with a parish consisting of eight or ten thousand people within the next few years if we are willing in this day of God's power to do our part; but we are not even now caring for our own household of 1300 members as we should. Our proper parish right now, embraces a population, in this city, of five thousand people. Yet we have not suitable conveniences, of a modern type to attract them together or stimulate ecclesiastical family life and ties, aside fron the distinctively religious service. If they are not altogether as sheep without a shepherd, they are as sheep without a very inviting fold. We might as well expect children to love their home and have strong home ties binding them day and night to the old home and its associations with pride and

boasting of its pleasure, when there is no provision made in the home of a social and pleasurable nature other than three meals a day, at the same time the parents having ample means, put all the rest of their time and money in seeking pleasure and profit outside of the home. The church building is the home of the household of faith and for one thing must provide suitable social homelike conveniences and attractions for its members, as well as for those it hopes to have become members, or else fail of any large success, loyalty and enthusiasm in its behalf.

Fourth. Now these three departments should be so architecturally designed that each several building fitly framed together would become a holy temple in the Lord's work, illustrating in appearance and use what it means to worship God in spirit and in truth. God has been preparing the First Presbyterian Church of Wichita in spirit and practice, for just such a grand, magnificent mission. Its location is

ideal for this work. I cannot but believe that God in His providence located this church on the corner of First and Lawrence, and has held it there all these years in that best of all places, for just such a time and work as this.

"In one of the European cities there is a temple through which is a passageway into a market. Those who pass into the market to buy and sell may turn aside to kneel at the altar of prayer and to commune with God."

Such a building is entirely within the possibilities of our resources as a church. The entire building would probably cost $60,000. But we should not undertake to build it all at one time. The church Club House which is greatly needed at once as a means to an end, if we are to reach in order to preach the Gospel to, baptize and teach the multitudes about us, could be erected this year without disturbing any building we have on our lots, or without imposing too heavy financial burden upon our members. Two years later the Bible School

House could be erected in the same way. Two years after that we would be ready for our main church auditorium. Thus within the next six or seven years we could cause to grow up here in the heart of this city a plant that would not only be an ornament and credit to our beautiful city but one whose influence would be a benediction to every individual in it, and reach to the uttermost parts of the earth.

"Apostles of the risen Christ, go forth!
Let love compel.
Go, and in risen power proclaim his worth,
O'er every region of the dead, cold earth,—
His glory tell!

Tell how he lived, and toiled, and wept below;
Tell all his love;
Tell the dread wonders of his awful woe;
Tell how he fought our fight, and smote our foe.
Then rose above!

Tell how in weakness he was crucified,
But rose in power;
Went up on high, accepted, glorified;
News of his victory spread far and wide,
From hour to hour.

Tell how he sits at the right hand of God
In glory bright,
Making the heaven of heavens his glad abode;
Tell how he cometh with the iron rod
His foes to smite.

Tell how his kingdom shall thro' ages stand,
And never cease;
Spreading like sunshine over every land,
All nations bowing to his high command,
Great Prince of peace!"

That the spirit of the above poem controls, in large measure, the members of the First Presbyterian church of Wichita, is manifested by the following

Congregational Action April 2, 1903.

In view of the fact that our church is coming more and more to a recognized position of advanced missionary standing, and that our pastor is being called upon with growing frequency to assist in stimulating missionary interest among the churches of this country, and in view of the fact that no work is so important either to the welfare of the churches of this country or the unevangelized heathen world as

that of undertaking to carry out the great Commission of Christ; we the members of the First Presbyterian Church of Wichita, Kansas, in annual congregational meeting assembled, authorize:

First. That the session increase the time heretofore allowed our pastor to engage in this work of missionary evangelism, it being understood that until an assistant pastor shall be engaged who can give acceptable service in the pulpit and pastoral work, our pastor's absence at any time shall not extend over more than one Sabbath, when good pulpit supplies shall always be secured.

Second. That the pastor and session be authorized to secure an assistant pastor at a salary not to exceed $1500 a year, who shall give his whole time to our local field, having in charge such special lines of church work as may be agreed upon by them.

The By-Laws

Chapter VIII.

The By-Laws.

The following By-Laws were adopted by the First Presbyterian church of Wichita, Kansas, at a congregational meeting, April 2, 1903. The church had been working under these regulations for some time previous to their adoption by the congregation. Judge D. A. Mitchell, who has been the efficient Clerk of the Session for over a quarter of a century, serving the church with remarkable fidelity, carefully revised them before their final adoption.

ARTICLE 1.

Organization.

Section 1 The name of this organization shall be known as "The First Presbyterian

Church of Wichita Kansas." Its place of business shall be in the city of Wichita.

ARTICLE 2.

Time of Stated Meetings.

SECTION 1 The Stated Annual Meeting shall be held in the church, at 8 o'clock, on the first Thursday evening in April of each year, for the election of officers and hearing annual reports, in writing, of all official boards and organization of the church, at which time the fiscal year shall end.

ARTICLE 3.

Special Congregational Meetings, how called.

SECTION 1 Special Congregational Meetings of the Church may be called by the Session at any time; and it shall always be the duty of the Session, to convene the congregation, when requested to do so, in writing, by 100 of the members of the church.

SECTION 2 Notice of the Annual and Special Meetings shall be given to the congregation by announcement from the pulpit or by publi-

cation, for two Sabbaths next preceding the Meeting of an Annual, and for a Special Meeting, on the Sabbath next preceding the Meeting.

SECTION 3 No business shall be transacted at a Special Meeting except the business specified in the notice thereof.

ARTICLE 4.

Chairman and Secretary.

SECTION 1 The pastor shall be ex-officio chairman of all congregational meetings; but if for any reason, the congregation desires to do so, they may choose a member of the congregation, pro tem.

SECTION 2 The Clerk of the Session, shall be ex-officio Secretary of all the Congregational Meetings of the church.

SECTION 3 All Meetings of the congregation, herein specified, shall be opened and closed with prayer.

ARTICLE 5.

Officers and Vacancies, how chosen, and term of office.

SECTION 1 The officers of this organization

shall be, twelve Elders, twelve Deacons and Seven Trustees; all of whom shall be members of this church.

SECTION 2 All elections of officers shall be by ballot.

SECTION 3 The term of office of the Elders and Deacons shall be for three years: four being elected each year (except where vacancies occur, members shall be added to the number, for the unexpired term) at the annual meeting.

SECTION 4 Vacancies in the board of either Elders or Deacons, at any other time than at the Annual meeting, shall be filled by election, at a special meeting of the congregation, called for that purpose.

SECTION 5 The Elders and Deacons elected, as specified in Section 3, shall organize themselves, upon their election, in conformity with their several duties, and shall hold regular meetings, and shall transact all business in conformity with the Directory for Worship and Constitution of the Presbyterian Church of the United States of America.

SECTION 6 The Elders shall organize by the election of a Clerk and Treasurer and shall hold regular monthly meetings.

SECTION 7 The pastor, as Moderator of the Session, shall appoint such committees as shall be necessary for the transaction of all business pertaining to the duties of the Session.

SECTION 8 In the absence of the pastor, the Session may elect a Moderator pro-tem, from their number.

SECTION 9 The Clerk of the Session, shall perform such duties as are prescribed by the form of government and discipline of the Presbyterian Church.

SECTION 10 The Treasurer of the Session, shall have charge of all collections for the Benevolences of the church and shall disburse the same to the different Boards of the church, as directed by the Session.

ARTICLE 6.

Deacons and their duties.

SECTION 1 The deacons shall be elected, as

in Section 3 Article 5. They shall organize upon their election, by electing a President, Vice President, Secretary, and Treasurer, and shall hold regular monthly meetings.

SECTION 2 They shall especially look out for any members of the congregation who are in need and shall see that a fund is set apart for such purposes; and shall distribute the same as necessity may require.

ARTICLE 7.

Trustees and their duties.

SECTION 1 The Trustees shall be elected each year at the Annual Meeting and hold office for one year, and until their successors shall be elected and installed.

SECTION 2 They shall organize by subscribing to an oath of office, as prescribed by the Statutes of Kansas, for Corporations.

SECTION 3 They shall elect a president, vice president, secretary, and treasurer; and shall have regular monthly meetings and shall perform such duties as usually pertain to such

positions and shall keep a record of their proceedings, in their minute book of their proceedings.

SECTION 4 The Treasurer may be chosen outside of the board of Trustees; and shall have charge of all the funds collected by the church and shall pay over, weekly, to the Treasurer of the Session and deacons, such amounts as shall be paid in their respective funds.

SECTION 5 The Treasurer shall submit a financial statement, quarterly, to the congregation and shall notify, by letter, each subscriber as to his or her account, at the end of the 2nd. and 3rd. quarters of each year.

SECTION 6 He shall deposite the funds under his official title as Treasurer, in some bank designated by the board of Trustees.

SECTION 7 He shall pay out no money, except by order of the board.

SECTION 8 He shall report to the board, whenever called upon, as to the amcunt of funds in his hands, and shall submit his books

to the inspection of the board, or any member of the congregation, when requested to do so.

SECTION 9 At the end of his term of office, he shall turn over to his successor, all money, books, etc. pertaining to his office.

SECTION 10 The board of Trustees, in February of each year, shall review the financial condition of the church, for the current year, ending in April following; and in case a deficiency be foreseen, they shall acquaint the congregation with the fact, and take vigorous steps to provide for meeting such deficiency, before the next annual meeting.

SECTION 11 Vacancies in the board of Trustees may be filled by the remaining members of the board.

ARTICLE 8.

Church Council.

SECTION 1 The Pastor, Elders, Deacons, and Trustees shall together, constitute the Church Council, and shall hold regular quarterly meetings on the last Tuesday in April,

July, October ,and January, of each year, for conference, and for the consideration of all questions pertaining to the welfare of the church.

ARTICLE 9.

By-Laws, How amended, and notice thereof.

SECTION 1 These By-laws may be altered or amended at any annual meeting of the congregation, or at a special meeting called for that purpose, by a two thirds vote of the qualified voters present at the meeting.

SECTION 2 Notice of such special meeting, called for such purposes, shall be given on the two sabbaths next preceding the meeting, which notice shall state the object of the meeting.

Conclusion.

The foregoing is in perfect harmony with the following resolution, unanimously passed by a vote of the congregation, April 3, 1898.

RESOLVED, That we, the members of the First Presbyterian church, of Wichita, Kansas, in regular congregational meeting assembled, do hereby express our desire that this church shall become and be known as a MISSIONARY church; that is:

1st. A church whose chief aim and ambition shall be to glorify God by the proclamation of the name of the Lord to every creature on earth.

2nd. A church whose ORGANIZATION shall be such as to best carry out the Great Commission as given by our Lord and Saviour.

3rd. A church that believes Jesus Christ meant what He said in Matthew 28: 18-20, viz:

(1.) That all power is given unto Him in heaven and in earth.

(2.) That all people who become His followers should immediately and persistently endeavor to preach and teach His Gospel to all such as know it not.

(3.) That obedience to this command on the part of His followers will insure His continued presence and power with them unto the end of the world; hence will guarantee to them success and usefulness which will evidence to the world in an unanswerable manner that Jesus Christ is all He claims to be, the only begotten Son of God and the only Saviour for lost humanity.

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